# A Soveraign Remedy For all kinds of GRIEF.

With a NARRATIVE Of Sundry Remarkable Paſſages concerning Mr. *John Langham*, Son of Sir *James Langham*, Knight and Baronet. w. 443.

To which are added,

## Directions about preparing for Death.

By *Tho. Burroughs*, B. D.

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2

MVSEVM
BRITAN
NICVM

# To his ever Honoured and Worthy Friend *Sir James Langham* Knight and Baronet.

BRITISH MUSEUM

SIR,

*THIS not improbable, that some, who* think *they know you, assoon as they observe* your Name *prefixt will presently imagin, it is (I make noe doubt) some* very neat, Elegant *peice, that I adventure to put into* Your Hand. *But I, who may be presum'd to know you better then they (there being hardly any now alive, that have known you longer) have some reason to be confident, that* Sound and wholsom Doctrine *(I mean such as the Apostle call's so, and such as, I trust, you shall find here in plain, and Expressive language) will not be* disrelished *by you, though the Trimmings of* Rhetorick *be wanting. The ensuing Meditations (such as they are) were first Preach'd and then Printed, at your desire, and the desires of other worthy friends of mine, and near Relations of yours, who, getting the start of us, have, since that time, put off*

Mortality. *I here, preſent you with them again, the Third time, at the importunity of ſome who tell me, they have been uſefull to many (and may be to more ſtill) for the directing, and Comforting of them under very heavie & ſore afflictions. As for the Narative, concerning your Son (now in Heaven) that it hath not been judged unprofitable, I am induced to believe, becauſe I find it tranſcribed hence, and Printed* Verbatim, *by others, for the Example, and Imitation of younger Ones.*

*But a long Epiſtle doth not ſuit ſo well, with a ſhort Book. I ſhall therefore conclude this* Addreſs, *with my Thank-ful Acknowledgment of your many Favours, and with my Hearty Prayers (which I make daily) that the* God of Heaven *will be pleaſed to multiply His* Mercies *upon you, and upon thoſe ſo nearly Related to you,* His diſtinguiſhing Mercies eſpecially; *and that he will take Delight to* Honour You All, *by uſing You as* Bleſſed Inſtruments *of* His Honour; *in* Whom *I am,* Sr. Your Humble, and very much Obliged Servant *Tho. Burroughes.*

Pſalm

Psalm 39 9.

*I was dumb, I opened not my mouth, because thou didst it.*

AS touching the Author, and Pen-man of this Psalm, there is no Christian that makes question. But if I were asked, at what time, and upon what particular occasion, it was written, I could not so easily give an answer. Nor is it much material to our purpose. This is enough, and may certainly be gathered from the context, that the Psalm relates to some very sore, and heart-piercing afflictions under which the Prophet groan'd. It may be it was the rebellion of (that ungracious Son of his) *Absalom*: some passages in the Psalm seem to look that way. Haply it might be some other cross: for he was *a man of sorrows, and acquainted with griefs* of all kinds, like as the Lord Jesus, of whom he was an eminent Isa. 53. 3.

Type. What ever it was ailed him, 'tis ſure, it was ſuch an affliction as he thought would have killed him, ſuch an one, that if God ſhould not ſpeedily put an end to his miſery, he made no other account, but that his miſery would quickly make an end of him. This may be collected from *ver.* 4. and 13. It was ſuch an one, that the grief and ſorrow it had cauſed, *did eat, and conſume him like a moth*, *ver.* 13. There was ſuch a tempeſt of paſſion raiſed in his ſoul, by reaſon of his preſent afflictions, that his faith and patience were put to it to the uttermoſt, and all the grace he had was but little enough to keep him from daſhing, and being ſplit upon the rocks. In this ſad caſe, what it was relieved, and eaſed his ſoul; what it was quieted, and ſtilled the tempeſt, is more worth our inquiry; and herein, the Holy Ghoſt was pleaſed not to leave us at a loſs, but hath ordered that it ſhould be recorded, for the good of all the ſons and daughters of affliction, to the worlds end, that they may learn what they have to do when they

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are (*a*) *afflicted and toſſed with tempeſts*, when their hearts are upon any ſad occaſion, (*b*) *caſt down and diſquieted within them.* And to that end God hath commanded this holy man, in the words of my Text, to tell you;

(*a*) Eſa. 54. 11.
(*b*) Pſ. 42. 5.

1. What a ſtrange *cure* was wrought upon him.

2. What the *remedy* was he uſed for that purpoſe. The firſt in theſe words; *I was dumb, I opened not my mouth*: the ſecond in theſe; *becauſe thou didſt it.* The tempeſt that was in his ſoul ceaſeth, and there is a calm; and it was his faith preſenting God unto his ſoul, from whoſe hand the affliction came, that made all huſh'd and quiet.

*Auguſtinus legit, [quia tu feciſti me] ac proinde erravit in hujus loci interpretatione.*

I ſhall explain the Text, in the handling of the ſeveral Doctrines.

I will not ſtand gathering all the precious fruits (that otherwiſe I might) which grow upon this Tree of Paradiſe; all the Doctrines which this Text would afford; I ſhall therefore collect but three.

That nothing in the World is *Doct.* 1.

more ſure, then that all the evil of affliction which befall us, come from the *hand* of God.

*Doct.* 2. That nothing doth better become us, when God lays his hand upon us, than *to be dumb*, and not *to open our mouths*.

*Doct.* 3. That nothing is more effectual to make us *dumb* under Gods correcting hand, than this very conſideration, that it *is Gods hand* from which our afflictions come.

For the firſt, This is a thing we may reſolve upon, when any evil of affliction betides us, *'Tis Gods doing*. Let the inſtruments and ſecond cauſes be who, and what they will, this is certain, *Gods hand is in all*.

I am not, at preſent, any whit concerned to meddle with the point of Gods providence, in or *about the evil of ſin*, and therefore ſhall paſs it by. Our buſineſs is about the hand that God hath in the *evils of affliction and miſery*, (ſtrictly ſo called) and thoſe only which light upon the ſons and daughters of men in this life: ſuch as be pains, diſeaſes, loſſes and croſſes in eſtates,

and

and children, death of friends, and dear relations, with all others of the like nature, which are many more than can eaſily be numbred, I deal not now with the meritorious cauſe of mens ſufferings in theſe kinds, which cannot be denied to be ſin. 'Tis the author from whence they come, and, by whom they are inflicted, that I am to ſpeak of; And we may be bold to ſay, *'Tis God.* I know Phyſicians will tell us, that this and that is the cauſe of ſuch and ſuch a diſeaſe; and there are few other diſaſters and calamities befall men, but haply cauſes (with eaſe) may be aſſigned of them, and we may ſay it was long of this thing, and that, elſe all had been well. But when all this is ſaid, God is the *cauſe of cauſes*, and there is none of theſe things happen to any, but there is an *hand of Divine providence*, which orders and diſpoſeth them; God doth all, for;

1. He ſingleth out the (*a*) perſon that is to ſuffer.

2. He appointeth what the (*b*) afflict on ſhall be

3. He ſetteth down the (*c*) time when.

(*a*) Job. 1. 8. Lam. 3. 12.

(*b*) Job. 1. 12.

(*c*) Pſa. 31. 15. Eſa. 16. 14. Joh 7. 30

(d) Gen. 15. 13. Rev. 2. 10.

4. He determineth (*d*) how long.

(e) Mat 26. 55

5. He aſſigneth the (*e*) place where.

(f) Job. 1. 12. and 2. 6.

6. He preſcribs (*f*) the manner how.

(g) Pſa. 78. 50.

7. He (*g*) weighs the meaſure, how much.

He weigheth a path his anger.

8. He orders (*h*) all ſecond cauſes and means.

(h) Ioh. 19 11.

9. He (*i*) layes the affliction on.

(i) Eſa. 9 13.

10. He governs and guides every (*k*) contingency.

(k) Mat. 10. 29.

None of theſe things come to paſs at an adventure, or by chance; nor are ſecond cauſes ſo left to themſelves, but that God doth ſupervise, and act, and order all in all. To inſtance in the caſe of ſickneſs; it is Gods doing that *this diſeaſe*, finds out *this perſon*, juſt *at this time*, in *this very place*, holds him *ſo long*, handles him *thus and thus*; that he is now *better*, and now *worſe*, and that at laſt, he either recovers, or dies. There is nothing of fortune or meer chance in any of theſe things. And it is ſo in all other afflictions. Afflictions in the Scrip-

Scripture are compared to (*l*) *arrows*, but they are not like that, (*m*) which I know not who, ſhot at, he could not tell whom, and hit him he could not tell where, and hurt him he knew not how much, or how little, but did all at a venture. No! theſe arrowes are ſhot by an *Almighty hand*, guided to their mark by *an unerring wiſdome*, according to a will that is *righteouſneſs and holineſs* it ſelf.

*l* Pſal. 91. 5 Lam 3. 12. *m* 1 K. 22. 34.

If you demand how this may be proved, I ſhall evidence it by two ſorts of Teſtimonies.

1. The Teſtimony of the beſt, and moſt holy perſons that ye read of in Scripture. Let the *Sabeans* and *Chaldeans* plunder *Job* of his eſtate, let the Devil himſelf raiſe a wind to blow down the houſe upon his childrens heads, and ſlay them all; *Job* will tell you, (*n*) It *was God from whom he had received ſo much* good, that now ſent upon him all this *evil*; It was God, *who firſt gave* him that eſtate, that now took it away again; It was God who had *given* him thoſe children, that did now bereave him of them

1. The Teſtimony of the good.

*n* Job 1. 21.

them: *God hath given, God hath taken, bleſſed be the name of the Lord.* Let *Shimei* come out, and throw ſtones at *David* as he paſſeth along, let him curſe and ſpit venome at him, according to his pleaſure; the holy man looks upward, and both ſees, and owns Gods hand in this, (*o*) *God hath bidden him curſe David.* Let wicked perſons rage and perſecute, as if they thought not only their (*p*) *tongues*, but their hands were their own to do what they liſt, without any Lord over them; the Prophet (for all that) looks upon them, but *as a* (*q*) *ſword in the* hand of God; over-ruled and ordered by him. And as to the buſineſs of diſeaſes, hear what he ſaith, Whom our bleſſed Saviour commends for a faith that was greater than any he found in *Iſrael*: They come and goe, ſeize upon a perſon, and depart from him, juſt as God gives them Commiſſion to goe or come; (*r*) *When he ſaith Go, they go, when he ſaith Come, they come*; what he commands, that they do.

o 2 Sam 16. 11.

p Pſal. 12. 4.

q Pſal. 17. 13.

r Mat. 8. 9.

2. But what need we any fur-

ther

ther witneſſes of this truth? Hear what God himſelf ſaith to this point; and that not once or twice, but often, not obſcurely, and in parables, but plainly and expreſſly. I ſhall quote you but two or three Texts, and your ſelves, if you mind them, may meet with many ſcores of them in your reading. (*ſ*) *I form the light, and create darkneſs, I make peace, and create evil, I the Lord do all theſe things.* What can be more clear? Harken again, (*t*) *This people turns not to him that ſmites them.* Who is that? the next words tell you, *Neither do they ſeek the Lord of Hoſts,* Harken once more, (*u*) *Shall there be evil in the City, and the Lord hath not done it?* As if he ſhould ſay, It is not poſſible there ſhould. And there is the ſame reaſon for the Countrey too. There is no evil at all (that is of affliction) ether in the City or Country, but ye ſee God owneth it as his doing; and if he own it as his doing, we may boldly ſay it is ſo. And to ſpeak to the point of diſeaſes; Hence it is that God (*w*) threatneth to ſend

2. The teſtimony of God himſelf.

ſ Eſa. 45. 7.

t Eſa. 9. 13.

u Amos 3. 6.

ſick-

(w) Deut. 28.21,22 & 7.15. ſickneſſes and promiſeth to remove them, according as he ſhall be pleaſed or diſpleaſed with a people, to ſhew that his hand doth all theſe things: And the truth is, he that denieth him this providence, doth in effect, deny him to be God.

To clear this point a little (for I intend not to dwell upon it) and to prevent ſome objections which our carnal and fooliſh hearts will be making againſt it, take theſe three Rules.

*Rule* 1. 1. That which is hard for us to do, yea more, that which is impoſſible for us to conceive how it ſhould be done, is eaſie for God to effect. We are apt to think, how can this be? That ſo many thouſand things, ſo various all the world over ſhall be governed and ordered by a providence? But alas! What is the World and all that is in it unto God? (x) *Behold the nations are as the drop of a bucket, and are counted as the ſmall duſt of balance; behold he takes up the Iſles as a very little thing.* (y) *All nations before him are as nothing, and are counted to him leſs than*

(x) Eſa. 40.15.

(y) ver.

no-

*nothing.* (z) *He measureth the waters in the hollow of his hand, and meteth heaven with a span.* What toil, or labour, what difficulty then can there be to him, in the ordering of all these things! Know, (O man!) it is infinitely easier for the great God to govern the World, and all things in it, (though there be so many Myriads of creatures) than it is for the wisest among men, to order and govern the several affairs of a small family, that consists but of three or four persons. (z) Ver. 12.

2. That things fall out otherwise than we think they should, or good men could wish, is no argument to prove they are not ordered by God. That afflictions light upon such, as we conceive were fittest of all others to be spared, will not prove they come not from Gods hand. We think it pity, such a tender bud should so quickly be nipt by death, we think it might have been better, if he had been suffered to grow still. What a deal of service might he (in time) have done for God? What an instru- *Rule* 2.

ment

ment might he have been of Gods glory? But who made your thought, the rules that God must go by in the waies of his providence? Must things either be ordered as we judge fit, or else will we deny or doubt of Gods having any hand in them? I confess some of the Heathens have, upon this account, deified Fortune, and attributed the Government of things under the Sun to that blind Goddess of their own setting up. But this is to take too much upon us with a witness: this is no less than damnable presumption, for us to prescribe God those rules, which if he will not go by, and be tied to, we will not own and acknowledge his providence in the World any longer. (a) *His thoughts are not our thoughts, neither are our ways his ways. For as the heavens are higher then the earth, so are his ways higher than our ways, and his thoughts than our thoughts.*

*Vict ix causa Deo placuit, sed victa Catoni.*

*Carneades,* said it was the misery of *Athens,* that what wise men debated, fools judged of.

(a) Esai. 55. 8, 9.

*Rule 3.* 3. Though many things seem to come to pass by *meer chance*, it doth but seem so, for there is no such thing. There is a secret unseen

ſeen hand of providence, that ordereth every motion and event, even thoſe which are moſt (b) caſual. That inſtance, which I hinted at before, is very remarkable, among many. God had, by *Micaiah*, told *Ahab*, before he went to *Ramoth Gilead*, what he muſt truſt to, (c) *If thou come again in ſafty* (ſaith the man of God) *I am no Prophet*: But how was his death effected? (d) *A certain man drew a bow at a venture*, and an inviſible hand of providence guides the arrow to the right man, and directs it to hit the right place juſt *between the joynts of his armour*, & there to give him his deaths wound. The Scripture (I deny not) doth ſometimes ſpeak of chance. (e) *Time and chance happeneth to all*: and (f) *By chance* (ſaith our Saviour) *there came down a certain Prieſt that way*. But that is according to us, and ſo far as we are able to diſcern, while we look upon ſecond cauſes: for when we are at a loſs (as very oft we are) and know not whence ſuch or ſuch a thing is, we uſe to ſay, it happens

(b) Exo. 21. 13. compare Deut. 19. 5.

(c) 1 Kin. 22. 28.

(d) Verſe 34.

(e) Eccl. 9. 11.

(f) Luk. 10. 31.

pens by chance; and in a ſenſe we may do ſo. But all this while, there is no ſuch thing as *meer chance*. *Meer chance*, I call that, when things come to paſs, not only in ſuch a way, of which we are able to give no account, and by ſuch means we are not aware of, but in ſuch a way alſo, that God hath nothing, by his providence to do in the ordering or diſpoſing of them. This to think it blaſphemous. For ſtill in the moſt caſual events, and greateſt contingencies, there is an inviſible hand of the infinitely-wiſe God, that linketh one thing to another, though in ſuch a way as we know not (nor is it fit we ſhould know) how.

*Uſe.* A word only of application, and I paſs to the next Doctrine. Let no man then ſay, when any affliction lights upon either him or his; This came by chance, it was my hard hap, or my bad fortune. The Apoſtle tells us, (g) *When a man is tempted, he muſt not ſay, he is tempted of God*: But when a man is afflicted, he may ſafely ſay, yea he ought to ſay, 'Tis *God afflicts him.*

g Jam. 1. 12, 13.

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The blind and Heathenish *Philistims* (indeed) when they smarted under Gods judgements, fanci'd it might be (*h*) *only some chance had happened unto them*, and there was an end: But as for us we have been taught to know God better then so, and therefore ought to entertain no such Paganish conceits. It is our duty *to see and acknowledge Gods hand* in all the blows that light upon us, and *to turn* (*i*) *to him that strikes us.*

(*h*) 1 Sam. 6. 9.

(*i*) Esa. 9. 13.

We proceed to the second Doctrine, *viz.*

That, nothing doth become us better, when God layes his hand upon us, than to *be dumb*, and to take heed we *open not our mouths*. God (ye see,) hath here set before us, the Prophet for a pattern, that of him we may learn how to carry our selves under our sufferings.

*Doct.* 2.

We shall enquire what kind of *dumbness and silence*, this of the Psalmist was, which he is commended for, and which would so well beseem us when we smart under the Rod of God, and then the Doctrine will

will be, in a great measure, evident by its own light.

We shall proceed in our enquiry: 1. Negatively, to prevent mistakes, 2. Positively, and shew you what it doth import.

First, Negatively (to pass by this, that it is not to be supposed, that it was any dumbness in the proper and literal sense.)

1. What is not meant by this dumbness.

1. This dumbness doth not import any such thing, as if the Prophet had been brought to that pass, that he had nothing to say to God, by way of prayer, and supplication. He was not so *dumb*, but that he could *pray and cry too*; (*k*) *Deliver me* (saith he) *from all my transgressions, and make me not the reproach of the foolish.* And again, (*l*) *Remove thy stroke away from me. Hear my prayer, O Lord! give ear unto my cry, hold not thy peace at my tears.* And so, (*m*) at another time, when he was dumb, and opened his mouth as little as now, ye shall yet read of his *crying in the day time, and in the night season also*; yea, it is expressly said, *he roared, and was*

*k* Ver. 8.

*l* Vers. 10, 11.

*m* Psal. 22. 1, 2.

not

*not ſilent*. Nay in this caſe we are commanded to pray and cry (on this faſhion) and not to ſpare. (*n*) *Is any man afflicted*, ſaith the Apoſtle) *let him pray*. And *O Iſrael* (ſaith the Prophet) (*o*) *return unto the Lord thy God, for thou haſt faln by thine iniquitie: Take away all iniquity, and receive us graciouſly.*

n Iam. 5. 13.
o Hoſ. 4. 1, 2.

2. Nor was he ſo dumb, as that he could not frame to the confeſſion and bewailing of his ſins. 'Tis true the Prophet was once troubled with ſuch a dumb ſpirit, that he could not (for a while) be brought ingeniouſly to acknowledge what he had done amiſs: But this was a ſilence; that did neither tend to pleaſe God, nor conduce any whit to his own eaſe and comfort. (*p*) *When he kept ſilence*, (thus) *his bones waxed old through his roaring all the day long*. So that he was forced to confeſs all, and to keep the Devils counſel no longer, he (*q*) *confeſſed his ſin to God, and did not hide his iniquity*, and then found eaſe. Yea, whereas the Holy Ghoſt directs us, when God

p Pſal. 32. 3.

afflicts

afflicts us, (r) *to sit alone, and to keep silence, to put our mouths in the dust*, that is, (in the Psalmists phrase) *to be dumb* (for all comes to one) he commands us also, (ſ) *to search and try our wayes, to lift up our hearts and hands to heaven and cry; we have transgressed, we have rebelled.*

r Lam. 3. 28, 29.

ſ Ver. 40. 41, 42.

3 Nor was it a dumbness of stupidity and senslesness. It doth not imply any such thing, as if by degrees he grew to that pass, he cared not for, or made no matter of his affliction; but set (as the Proverb is) an hard heart, against his hard hap. No, he did (for all his silence) make his moan to God, and as he smarted, so he did lament under the sense of His afflicting hand: Hear how bitterly this dumb man complains in this very Psalm, (t) *Remove thy stroke away from me, I am consumed with the blow of thy hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume as a moth.* Read the *Psalm* 38. also, and ye shall have him in the same tune again.

t Ver. 11, 12.

4 Nei-

4. Neither was he ſo dumb, as not to anſwer Gods voice in the Rod that was upon him. God hath many wayes whereby he ſpeaks to man, one of them is by his Rod: So the Prophet tells you (*u*) *The Lords voice cryeth to the City-- hear ye the rod, and who hath appointed it.* 'Tis ſullenneſs and ſtubbornneſs, 'tis ſign a man is poſſeſſed with a Dumb Devil indeed, that will not return an anſwer when God ſpeaks to him, ſo far it is from being any commendable ſilence.

*u* Micah. 6. 9.

5. Much leſs (laſtly) was he dumb and kept ſilence in any ſuch ſort as they did of whom *Amos* ſpeaks (according as ſome expound the place) that in their miſery took up a reſolution *to mention the name of God no more*, in whom they had gloried formerly. (*w*) *Hold thy peace, for we may not make mention of the name of the Lord*; Talk no more of Religion, and of Gods ſervice. Some make theſe to be the words of forlorn and deſperate wretches that regarded not God at all, nor would once make mention of his name, though at the laſt gaſp

*Gualter in loc. ut & Mercerus.*

*w* Amos 6. 10.

Large Annotat.

x Iob. 21. 16. gaſp, but rather ſhunned it as ominous. (x) *The counſel of ſuch* wicked wretches *was far from* our Prophet: he ſtill profeſſeth his hope in God, and reſolves he would not be driven away from God, for all y Verſ. 7. this that had befallen him, for (y) *Now Lord* (ſaith he) *what wait I for? my hope is even in thee.*

2. What is meant by this dumbneſs. Secondly, Affirmatively, How then is this dumbneſs to be underſtood? and what doth it import? That I ſhall ſhew you in the next place. But this I muſt firſt premiſe in the general, that the ſilence in the Text is not of the voice and tongue alone, but of the heart and ſoul alſo. For though men hear only thoſe words which comes out of our lips, yet with God, even the moſt retired thoughts and motions of our ſouls do go for words, and he takes cognizance and knowz Pſal. 14 1. ledge of them. If (z) *the fool do but ſay* any thing *in his heart*, God hears it, and can charge him with it. The Prophets heart and tongue were both dumb (& ſo muſt ours in the like caſe) and that in five reſpects.

1. He

1. He was dumb so as neither to complain of, nor quarrel with Gods providence, nor to entertain any hard thoughts against him; complain *to God* he did, but *against him* he durst not. *Mourn* under Gods hand he did; and knew he might, but to *murmure* he knew was sinfull and dangerous, and therefore as to that was dumb. No doubt he had sinful risings and motions in his heart (who doth not feel them?) but by prayer and meditation he did endeavour to quell and stifle them, as fast as they bubled up. When the waves of the sea leave rolling, and tempest ceaseth, the sea is said to be (*a*) *silent and dumb*. Now our hearts are by nature like the (*b*) *raging sea when it cannot rest* (Gods own people find it too much so with them, through the imperfection of their sanctification) *casting up mire and dirt*. Ah, what tempests and storms are often raised in our spirits by that passion, and pride, and selfe-love, and impatience, and discontent, which the best are not perfectly freed from? Now what doth the Psalmist do in

*a* Mat. 4. 39. Σιώπα, πεφίμωσο.

*b* Esa. 57. 20.

this case? He saith to his heart (enabled by the grace that was in him) as Christ did unto the sea, *Peace, be dumb*, and thereupon a calm followed. *Job* is commended by the Holy Ghost for this dumbness, (*c*) *In all this he sinned not, nor charged God foolishly.* We think we have a great deal to say against what God doth, and we could hold arguments, as we imagin, with God himself, if we might be suffered. But it is meet (*d*) *the ignorance of our foolish* hearts should be silenced. (*e*) *Nay, but O man, who art thou that replyest against God?* See the carriage of the Psalmist at another time, in the like case (or rather of our Blessed Saviour) of whom that Psalm was a Prophecie (*f*) *cry in the day time, and thou hearest not; and in the night season*---But *thou art holy. He* (*g*) *was afflicted and oppressed, yet opened not he his mouth. As the sheep before the shearer is dumb, so opened not he his mouth*, though none ever met with that injurious, base, and unworthy usage he did.

*c* Job 1. 22.

*d* 2 Pet. 2. 15.

*e* Rom. 9. 20.

*f* Psal. 22. 1, 2, 3.

*g* Esa. 53. 7.

*h* 2 Kings 6. 33.

2. He was dumb: that is, he defe-

neith

neither did nor durſt quarrel or fall out with the wayes of holineſs for all his ſufferings. A thing we are all naturally prone unto (*h*) *This evil is from the Lord*, (ſaith the wicked King *Jehoram*) *what ſhould I wait for the Lord any longer?* What he was, and did, we all are, and ſhould do, if we were left to our ſelves. Once the Pſalmiſt tells us he was neer to have don ſo. He began to think he had (*i*) *waſhed his hands in vain*, becauſe *all the day long he had been plagued*, and chaſtned *every morning*, but in the end he calls himſelf (*k*) *fool and beaſt* for ſo doing. *Jobs* wife was ſet on by the Devil to perſwade her husband to this, (*l*) *Curſe God* (ſaith ſhe) *and dye: wilt thou ſtill retain thy integrity?* But he good man, was dumb, had nothing of that kind to ſay, yea, he abhorred the ſuggeſtion; *Thou ſpeakeſt* (ſaith he) *like a fooliſh woman.* He liked Religion and the wayes of godlineſs never a whit the worſe for all the evils that had befaln him.

---*quid tot duraſſe per annos Profuit immunem corrupti moribus ævi? Hoc ſolum longæ pretium virtutis habebis?* Lut.

*i* Pſal. 73. 13.

*k* Ver. 22.

*l* Job 2. 9.

3. He was dumb, ſo as not to defend himſelf, or juſtifie his own

wayes before God, as if they were righteous, and he had not deſerved what he ſuffered. Yea, he (*m*) acknowledgeth his affliction was procured by ſins, and implores Gods mercy for the pardon of them. Sometimes indeed he ſtands upon his own defence, and pleads his innocency and (*n*) righteouſneſs, but that is in reſpect of men, from whom he had deſerved no ſuch ill meaſure, as he met with from their hands. But when he hath to do with God, and ſo far as his afflictions are Gods doing, he hath nothing to ſay for himſelf. It is enjoyned to ſervants as a duty, in reſpect of their earthly Maſters, that they do *not* (*o*) *anſwer again*, that is, that they be not ſuch as will be alwayes juſtifying themſelves, and ſtand it out, and never yield they be in any fault, but maunder as if they thought they were alwayes chidden and blamed undeſervedly. Yea, they are commanded to (*p*) *be ſubject with all fear, not only to the good and gentle, but alſo to the froward.* And if this be the duty of ſervants to their Maſters who are

*m* Verſ. 8. 11.

*n* Pſa. 7. 3.

*o* Tit. 2. 2. μὴ ἔιναι ἀντιλέγο ντας.

*p* 1 Pet. 2. 18.

but

but men, much more doth it become us, when God corrects us, to be dumb and ſilent, to take heed of any ſuch anſwering again.

4. He was dumb, ſo as to hearken to the voice of the (q) Rod. (r) *I will* (ſaith he in another place) *harken what God ſaith.* Now a man cannot liſten to another while he will have all the talk and diſcourſe to himſelf. Many there be, which abound in their own ſenſe, that will not be perſwaded to hold their peace, and hear others ſpeak. While God is *correcting* us, he is (ſ) *teaching us in his Law*, ſhewing us our ſins, calling upon us for reformation, reading us a Lecture of Repentance; when he takes away any creature-comfort that we promiſed our ſelves too much from, he doth as it were ſay, will ye be alwaies (t) *forſaking the fountain of living waters?* Will ye never leave *digging to your ſelves broken* Ciſterns? How often muſt I break your reeds ere you will learn to take heed of leaning over much upon them? When we begin to think of taking up on this ſide *Jordan*,

q Mich. 6. 9. r Pſal. 85. 8.

ſ Pſal. 94. 12. *Vexatio dat intellectum.*

t Jer. 2. 19.

and then find a thorn in our neſt. what doth ſuch a providence ſay, but (*u*) *You have forgot your reſting place*, (*w*) *Ariſe, depart, this is not it.* Would you be in *Canaan*, before you be out of the wilderneſs? Now when God is thus diſciplining of us, it is meet we ſhould ſay to him, *Lord* (*w*) *teach me, and I will hold my tongue, and cauſe me to underſtand wherein I have erred.* (*x*) *That which I ſee not, teach thou me, if I have done iniquity, I will do ſo no more.* But this cannot be till we ſilence our own carnal reaſonings, and make fleſh and blood to hold it's tongue.

u Jer. 50. 6. w Mic. 2. 10.

w Job 6. 24. x Job 34. 32.

5. Laſtly, the Prophet was dumb: that is, he did *acquieſce*, and reſt ſatisfied with Gods diſpenſation, and that not only as good, but as beſt. *Job* ſpeaking how it was with him in his proſperity, tels us, that (*y*) *unto him men gave ear, and waited and kept ſilence at his counſel*; the meaning is, by their ſilence, they gave conſent to what he ſaid; they ſhewed, by holding their peace, their approbation of what he ſpake, confeſt

y Job 29. 21.

better counſel could not be given; and that therefore it was to no purpoſe to ſay any more, ſeeing his advice and counſel could not be mended. It is much more meet we ſhould be thus ſilent before God, who worketh by an infinite and unerring wiſdom, and therefore (z) *doth all things well.* Thus ye read of *Hezekiah* when ſore calamities had been threatned from God by the Prophet, he ſaith no more, but (a) *Good is the word of the Lord,* by this ſilence ſubſcribing to Gods wiſdome and goodneſs in all his providence.

z Mar. 7. 37.

a Eſa. 39. 8.

By what hath been ſaid, we may conceive, what this dumbneſs of the Prophet was, wherein he is, by the Holy Ghoſt, propounded to us, for an example to imitate, when ever we ſhall feel Gods hand lye heavy upon us in any affliction.

How fit and meet it is, that we ſhould lay hands upon our mouth, and impoſe a Law of ſilence upon our ſelves, in the manner ſpecified; what motives there be to perſwade to it, and by what means ſuch a frame of ſpirit may be attained, will

appear further in the next Doctrine, to which I haſten.

*Doct.* 3. There is no ſuch way to make us *dumb*, when God ſtrikes us, as this very conſideration, that *it is Gods hand that* is upon us, Ye ſee this was it that turned the *ſtorm*, in the Pſalmiſts ſoul, into *a calm*, and made all the tumultuous riſings in his heart to vaniſh. When he bethought himſelf of this ſeriouſly, that it was Gods doing, the uproar among his affections ceaſed. Juſt as the appearing of ſome grave perſon, or man of authority, is enough to ſcatter an unruly rout, and to reduce them to ſome good behaviour, though they were all in a combuſtion, before: ſuch an effect will the preſenting of God to our ſouls, by faith, work among our diſcompoſed affections. (*b*) *It is I* (ſaith our Saviour) *be not afraid.* The ſame argument will ſerve to ſtifle any other ſinful motions of the heart. It is God, be not impatient, do not fret; It is God, do not murmure, nor repine.

*Ac veluti magno in populo cum ſæpe coorta eſt Seditio. Tum pietate gravem. Virg.*

*b* Mat. 14. 27.

Theſe are three great duties of a Chriſtian (yea, all Chriſtianity

ty is comprized in these three) Faith in God, Obedience to him, and Patience under his hand. And by one and the same way the soul is framed, and bowed to the practice and performance of them all. Look as there is no way to work the soul to faith, but the consideration of this; *That it is God that speaks*; And no wayes to bow it to obedience, but this consideration; *It is God that commands*: So there is no way to frame the soul to a patient submission (the dumbness we speak of) under affliction, but this consideration, *'Tis God that doth it*. The looking upon a promise as made by God, will strengthen the soul to believe it, against all arguings and objections of flesh and blood: The looking upon a command as given by God, will frame the soul to the obedience of it, fall back, fall edge. The looking upon an affliction as coming from God, and laid on by his hand, will make a man dumb and silent, will make him patient and calm; able to give up himself to be done with, as God shall think fit. Though there were nothing but

tumults in the ſoul before, though his heart were like a troubled ſea, as ſoon as he comes to eye Gods hand, and to take due notice of it, all will be huſht and quiet; there will be a calm, as there was (c) in the ſhip, after our Saviours coming into it. When God but appears to the believing ſoul, & by the eye of faith a diſcovery is made that *it is he*, darkneſs, and ſadneſs, and diſcontent, and diſmayedneſs, and drooping, and deſpondency, do vaniſh at his preſence, and are no more.

c Mat. 14. 32.

*Quemadmodum in domo fairi tibicines carmina funebria quidem canebant, Chriſtus autem ſolus mortuum excitabat: ſic ſcientiæ humanæ multa quidem utiliter monent &c. at Theologia ſola &c.*

Many of the ſons of men, and they who have been the wiſeſt of all others in their generation, have ſpent much time, and made it their work to find out the right *Cure* of grief and diſcontent, and ſome of them have pitcht upon one way, and ſome upon an other, but going to work without the light of Scripture to guide them, could never hit upon the true Remedy, but have all become (d) *vain in their imaginations*, and ſhewed themſelves to *be* (e) *Phyſitians of no value.*

d Rom. 1. 21.

e Job 13.

It is God only which (*f*) wounds, that can cure the wounds he makes and that alone can teach us, what is the way to bear with patience and calmneſs of ſpirit thoſe afflictions, which drive others to their wits end, and make them ſick of ſorrow, even to death. And and here ye have, in my Text, a remedy againſt all kind of grief, of Gods own preſcribing, and therefore an approved one it muſt needs be. *f* Hoſ. 6. 1.

I ſhall only give you a few inſtances of the admirable Cures, that hath been wrought by this Remedy alone, upon ſome whoſe afflictions have been moſt heavy, and whoſe caſes, in appearance, moſt deſperate, and then come to a word of Exhortation.

Whoſe heart would not have been ſtruck dead within him, by thoſe tidings wherewith *Samuel* (*g*) acquainted *Eli* from God? How could *Eli*'s heart chuſe but break at the apprehenſion of thoſe dreadful judgements denounced againſt his family, the very mention whereof was enough *to make the ears* of ſtran- 1. *Eli.* *g* 1 Sam. 3. 11, 12, 13.

ſtrangers *to tingle* at the hearing? And yet with what admirable patience doth he take it? How calm is he? How far from murmuring? And what wrought him to this paſs? even this conſideration, (*b*) *It is the Lord, let him do as ſeemeth him good.*

b Ver 18.

2 Job. You have heard of the ſufferings of *Job*, yea, I am ſure you never heard of any meer mans ſufferings like his. He was ſo afflicted in his eſtate, in his ſervants, in his children, in his wife, in his friends, in his body from head to foot, in his ſoul, that there ſeemed to be no place left, where to inflict a new wound. How doth he take all this? Doth he not ſtorm, and rage? doth he not deſpond, and deſpair? No he kiſſed the rod, is dumb, and holds his peace, though provoked to impatience by the inſtigation of his wife, and upbraided by her, for ſerving a God that uſed him no better. What was it, that could poſſibly make a man take all this ſo patiently? This very conſideration in my Text wrought him to this compoſedneſs; (*i*) *God hath given, God*

i Job 1. 21.

*God hath taken.* And when afterward he had a little forgotten himself, and ſpoken unadviſedly, God was pleaſed but to remember him, whoſe (*k*) hand his afflictions came from, and that preſently reduced his ſoul to his firſt calmneſs. (*l*) *I am vile. what ſhall I anſwer? I will lay my hand upon my mouth. Once have I ſpoken, but I will not anſwer, yea, twice, but I will proceed no farther.*

*k* Job 28.
*l* Job 40. 4, 5.

I might tell you how the Prophet *David* found the rare effect of this Conſideration, for the quieting of his heart, many a time and oft, and in many a ſad caſe he was in, and not when he penned this Pſalm only. 3. *David*

But I will give an inſtance in one greater by far then *Eli*, or *Job*, or *David*, and one whoſe ſufferings did far ſurpaſs all theirs put together, who, by this very conſideration in the Text, comforted himſelf in the bearing of them. The perſon I mean was the *Lord Jeſus Chriſt*; the ſufferings I ſpeak of was that wrath and curſe of God, which he was to undergo for them 4. *Chriſt.*

whoſe

whoſe Surety and Mediator he was, that Cup, which made him (*m*) *ſweat, as if it were drops of blood falling down to the ground.* This *Cup* (dreadful though it was) he took it into his hand, and drank it up, with this very conſideration in his mind (*n*) *The Cup which my father hath given me, ſhall I not drink it?* And again, *Not* (*o*) *as I will, but thou wilt.* This may ſuffice to ſhew what an effectual Remedy this is to work us, in our afflictions, to ſuch a dumbneſs and ſilence, as the Prophet in my Text is commended for.

m Luke 22. 44.

n Ioh. 18. 11.

o Mat. 26. 39.

*Uſe.* We ſhall now make uſe of this, and the precedent point both together, and that only by way of Exhortation. All perſons and daughters of affliction; (therefore) into whoſe hands God hath put any bitter Cup, drink it, and hold your peace, though the ingredients be Gall and Wormwood; *Be dumb, do not open your mouths.* If you ſay, I may aſwell bid one in a cold fit of an Ague, that he ſhould not be chill, How can I be patient under ſuch ſufferings as mine are? ſo great

great, ſo ſuddain, ſo unexpected, ſo irreparable? Know, you are allowed to mourn, ſo you do not murmure; you are not forbidden to grieve, ſo ye be not dejected. He is an unreaſonable man that thinks one ſhould feel no pain, when one limb is torn and pulled from another. All that I drive at is, that you would labour for ſuch a dumbneſs under Gods afflicting hand, as was before deſcribed; that is, "Take heed of quarreling with "Gods providence, take heed of "falling out with wayes of holi- "neſs; ſtand not juſtifying your "ſelves and your own doings; by "prayer and meditation do your "endeavour to quell all tumultuous "riſings in your hearts: hold your "peace and harken that you may "take out thoſe leſſons, God is now "reading to you in his School of "affliction; *acquieſce* and reſt ſa- "tisfied with Gods diſpenſations: "ſubſcribe to his Wiſdome, Juſtice, "Holineſs, Goodneſs, and Truth. This is, that you are to be exhorted to; This is the work that now lies before you. But you will ſay to

me

me, Do you think you can perſwade us to all this? I anſwer, The truth is, God muſt perſwade; yea, and he muſt bleſs the Phyſick, elſe all is in vain. But this I am ſure of, I can tell you, what it is that Gods people have found to be the moſt Sovereign Remedy, for the curing of the moſt heart-akeing griefs; and that is this in my Text.

*Lib. 1. Epiſt 12. Proinde adhibe ſolatia mihi: non hæc, ſenex erat, infirmus erat (hoc enim novi) ſed nova aliqua. ſed magna quæ audierim nunquam, legerim nunquam. Nam quæ audivi quæ legi, ſponte ſuccurrunt ſed tanto dolore ſuperantur.*

I remember *Pliny* writing to a friend of his, and acquainting him how much he took to heart the death of *Corellius*, an aged perſon, one whom he exceedingly loved and valued; wiſht his friend to ſuggeſt ſomething, that might comfort him. But ſaith he, Do not think to do it by telling me he was an old man, and infirm, and one that in the courſe of Nature could not live long. Theſe things I know, tell me ſomething that is new, ſomething that is great, ſomething I never read, ſomthing I never heard before; for thoſe things which I have heard, I often think of, but my grief is too ſtrong and vehement to be qualified, and allayed by them.

Now

Now if any of you ſhould impoſe ſuch a Law upon me, and bid me either tell you ſome new thing to comfort you, that you never heard of before, or elſe your ſorrow is ſuch, that it will ſcorn all that I can ſay, (as (p) *Leviathan doth the ſhaking of a ſpear*) and the ſpirit of impatience, that is in you, will not be laid: Though the task be hard, yet thus much, by Gods grace, I ſhall undertake.

(p) Job 41. 29.

1. To ſuggeſt ſuch Arguments to calm your ſpirits, as neither *Pliny*, nor any Heathen of them all ever heard, or dream'd of.

2. To tell you ſome things, which (if you do know) it is to be feared you have forgot, or to be ſure, do not mind and take ſufficiently to heart. And it is no ſmall mercy to have known truths brought unto our remembrance upon occaſion. It is a courteſie any of us would thank a man for, if he do but help us to our purſe again, when we have loſt it, though he give us nothing but what we had before. But peradventure ſome may hear that, of which till now, they

*Tantum quiſque ſcit, quantum memoria tenet.*

were

were utterly ignorant: This I dare say concerning the Remedy I am now giving you the receipt of, it is the best in the world; it hath, by the blessing of God, done admirable Cures upon the most sad souls, under the most heavie afflictions. What *David* said of *Goliah's* Sword, may be affirmed of it; (*q*) *There is none like it.*

*q* 1 Sam. 21. 19.

I shall reduce all that I have to say farther about this point to these two Heads.

1. How, and after what manner the consideration of *Gods hand*, works the heart to such *a dumbness* and silence, as hath been spoken of.

2. What there is contained in this *consideration*, for such a purpose; or what the *Ingredients* of of this *Medicine* be.

1.

Now for the way and manner, how this *Consideration* of Gods hand, worketh such an effect in the afflicted soul, as hath been spoken of: It is,

1. Partly by frighting us out of our impatience and discontent. One passion is often cured, or (at least)

repressed

repreſſed by other. The apprehenſion of *Gods hand* in our ſufferings ſtirs up fear, and fear drives away ſinfull diſtempers. *Saul*'s thirſt after *David*'s blood was frighted away, at leaſt for the preſent by an apprehenſion of the danger he was in from the *Philiſtims*. If by the Eye of Faith, we do but once ſee God, it will ſo terrifie us, as *to (r) make us abhor our ſelves, and repent in duſt and aſhes.* [r] Job 42. 5, 6.

2. Partly by furniſhing us with matter of Conſolation, ſomething to put into the other Scale, to weigh againſt our ſorrow. Conſolation is properly a kind of reaſoning, whereby we lay one thing againſt, and compare it with another, that by the conſideration of one, we may be able to bear the other better. When you would make both ends of the balance even, ye ſtill put more and more into the one end, till ye get the other up. Now this Conſideration of Gods hand, doth furniſh us ) as we ſhall hear anon ) with ſundry weighty Arguments of Conſolation, enough to raiſe the ſoul that is ſunk deepeſt in

deſpon-

deſpondency, and ſo muſt needs be effectual to quiet and compoſe the heart.

3. Partly it turns one ſorrow into another; *a* (*ſ*) *ſorrow that cauſeth death, into a ſorrow that brings repentance never to be repented of*: a ſorrow for ſuffering, into a ſorrow for ſin: and ſo it worketh a tranquility in the ſoul by diverting our paſſions into an other channel, where they may take their courſe without any danger. Thus Phiſitians to ſtop bleeding in one place, do uſe the way of Revulſion, and open a vein ſome other where. The conſideration of *Gods hand*, will raiſe in our hearts a ſorrow *according* to *God*, and that (as *Moſes* his Serpent did with thoſe of the Magicians,) will eat up our ſorrows of other kinds.

*f* 2 Cor. 7. 10.

4. It works (laſtly) a calmneſs in our ſpirits, by turning our ſorrow at length to joy, converting our Wormwood and Gall into Wine, and inabling us by degrees to ſay, (*t*) *It is good for me.* The due apprehenſion of *Gods hand* in all our loſſes and ſufferings, will

*t* Pſa. 119. 72.

firſt ſtrike *us dumb*, and make us ſilent; but thoſe who are thus *dumb* (as hath been ſhewed) ſhall in due ſeaſon find that promiſe verified to them, (*u*) *The lame man ſhall leap as an hart, and the tongue of the dumb ſhall ſing.* And thus it was with our Prophet at laſt. (*w*) *Bleſſed is the man* (as he ſings ſweetly) *whom thou chaſtneſt, O Lord, and teacheſt him in thy Law.* (*x*) *It is good for me, that I have been afflicted, that I might learn thy ſtatutes.*

*u* Eſa. 35. 6.
*w* Pſa. 94. 12.
*x* Pſa. 119. 71.

Only you muſt know; that theſe effects will not be produced on a ſuddain; it is not to be expected, that in an hour, or a day, ſuch an alteration ſhould be made; There muſt be frequent application of the Remedy, and the ſoul muſt dwell in theſe meditations and thoughts; (*y*) *Be in them*) as the Apoſtles phraſe is) that is, *chafe them in* by often and much muſing upon them, and hearty prayer to God, withall, for the ſetting them home.

*y* 1 Tim. 4. 15. ἐν τούτοις ἴσθι

We proceed now to acquaint you what there is in this Conſideration *of Gods hand* in our afflicti-

ons

ons, to produce such effects upon the soul, that is duly possessed with it.

One thing more I must premise, that though it be a Meditation very usefull for all men, in all their miseries, yet, that one may receive the full benefit of this Truth, it is necessary he be a Child of God, one that hath an interest in him, as *David* had: For alass! otherwise a mans case is so forlorn, that nothing can be said to comfort him, and keep him from despair, farther than he is willing, and labours to be in such a condition as may make him a subject capable of the comfort.

Now there are 24 Arguments, comprised in these words [ *Thou didst it* ] the consideration of which, by the blessing of God, will be very effectual, to allay our sorrow, to quiet our spirits; in a word, to make us dumb under Gods correcting hand.

I shall divide them into three sorts.

1. Some of them concern all people in general, that be in any kind of misery. 2. O-

2. Others of them belong in a peculiar manner to such as *David* was, [ *viz.* the children of God ] in all their afflictions.

3. The third sort have a special reference to Gods people too, but such of them, as suffer under the loss of a dear and hopefull Child, such a loss as hath occasioned our sad meeting here to day.

First, For those Arguments that may be fetcht from this meditation [ *'Tis Gods doing* ] to induce all whosoever to lay a Law of silence upon their hearts and mouths, when they are afflicted; They are nine. 1.

It is He afflicts you, who is *Omnipotent*, and can easily do whatsoever he will. (z) *He is mighty in strength: he removeth the mountaines, and they know it not; he over-turneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble.* (a) *Behold he taketh away, who can hinder him?* Power alone, and of it self, is very dreadful, and carries a great awe along with it. (b) *Where the word of a King is*

z Job 9. 4, 5.

a Ver. 12.

b Eccl. 8. 4.

(though

(though he be but a mortal man) *there is power, and who may say to him, what dost thou?* (c) *The fear of a King* (whose breath is in his nostrils) *is as the roaring of a Lyon; he that provoketh him to anger sinneth against his own soul.* If Power be so formidable in an earthly Potentate; how shall any of us dare to murmure against his proceedings, in comparison of whom the most potent Monarchs of the earth are no better then so many impotent and silly worms?

c Prov. 20. 2.

2. Remember your sufferings come from the hand of him, who (d) *is terrible in his doings to the children of men*; yea, to the greatest of them; who brings down (e) the mightiest from their Thrones, and makes (f) *such as were bred up in scarlet to embrace dung-hills*; ruines them and their families, when they seemed to be setled past danger of shaking. The other Argument was taken from Gods Power to do what he pleaseth, this from those dreadful effects of his power which are to be seen. He not only can do, but actually doth that which may well

d Psal. 66. 5.

e Luke 1. 52.

f Lam. 4. 5.

well make us *dumb*, when he meddles with us, or any thing that is ours. How oft doth he destroy whole Kingdomes, and lay them waft, and not make breaches in private families only.

3. Think of this; your afflictions come from his hand, who is Lord of all; I told you what he can do, and what he doth: Now we speak of the *right* he hath to do what he pleaseth. Such is his Dominion and Soveraignty, that he may do *by right*, what ever he can do *by might*: He is not accountable to any for his proceedings, or tyed to any Rule to go by, but his own will. The Potter hath not so much power and right, to do what he list with his clay, as God hath over us and ours. When men meddle with persons and businesses, that they have nothing to do with, it is unsufferable, and who can bear it? But when God meddles with us and ours, even the deareſt things we have, it is only in what he hath to do, and more to do then we, as being *Lord of all*. He is not therefore to ask our leave, or to stay

for our good will, but may ſave us, or deſtroy us, build us, or pluck us down, ſettle us, or root us up, as he thinks good. He hath an abſolute, unlimited and arbitrary power, and therefore uncontroulable. And if God do but what he may, what are we, that we ſhould complain? It will not be amiſs a little to conſider, whence this Dominion of God comes, and what right he hath to it, the more to calm our hearts under his Diſpenſations.

Job. 33. 13.

Dominion among men is founded upon one or more of theſe ſix Titles.

*Azor. Inſt. Mor. pars. 3. p. 47. &c.*

1. *Occupation*; He that firſt finds or lights upon any thing, of which none can give any tidings who is the owner, doth thereby become the Lord and Owner of it.

2. *Donation*; This, and that, men come to be poſſeſſed of as theirs, by gift from ſuch, to whom thoſe things once of right pertaineth.

3. *Succeſſion*; So children come to inherit after their fathers death, that which was their fathers.

4. *Pur-*

4. *Purchaſe*; If a man can ſay, This is mine, and I am Lord of it, I bought it with my mony, or made a contract for it, 'tis accounted a good Title.

5. *Uſurpation*; So ſome attain that Dominion they have, invading the right of others, and wreſting it from them by force; by their *might* overcoming the others *Right*. This is as bad a Title as may be.

6. *Preſcription*; That which a man hath ſo many years quietly enjoyed (no great matter how he came by it) he is judged among men to have a Title to.

But none of all theſe wayes comes God by his Dominion and Lordſhip over us; no, his Soveraignty is founded upon infinite better Titles then any of theſe, *viz.*

1. His Creating of all things by his own power, out of nothing, His making all, gives him the Kingdome over All. *Leſſius de Attrib. p. 126.*

2. His preſerving and upholding all things in the being he gave them at the firſt. For all creatures

would return to nothing ( as ice doth to water, when the cold ceaseth ) if they were not supported (*f*) *by the word* of his power.

[f] Heb. 1. 3.

3. His being the last end of all, for whose sake all things were made. (*g*) *Of him, through him, and to him are all things.* (*h*) *He* [not only] *hath created all things,* [but] *for his pleasure they are and were created.* What exception then can any man make against his Dominion, and absolute Soveraignty? What shadow of an objection can there lye against his Title? And therefore what can be more reasonable and fitting than to *acquiesce* in his Dispensations, and by our dumbness to testifie our consent to what he doth? If God had nothing to do with us and ours, or if he were to ask our leave first, and yet should, without craving our good will, meddle and do with us as he pleaseth, there were some ground for murmuring. But whose mouth must not presently be stopt, if God should say to us in our impatiency, what? Shall not I ( for all you ) do what I think

[g] Joh. 11. 36.
[h] Rev. 4. 11.

think fit with my own? Shall I make Creatures for my own ſake, and ſhall not I (without your leave) diſpoſe of them as I pleaſe?

4. Take notice your afflictions come from his hand, who is infinitely wiſe, (i) *and doth all things well.* Do we not all ſtand amazed at that Wiſdome, by which the Heavens and Earth, and all Creatures in both were made? And can we think God doth not order his Creatures, and govern, and diſpoſe of them, with as much wiſdome as he made them? Doubtleſs, there is nothing amiſs in his adminiſtrations. He cannot be ſubject to any errour: (k) *His work is perfect.* If we could tell how to mend any thing that he doth, we might be born with in our complaining and finding fault. But dare any of you undertake that? Muſt you not conteſs your ſelves to be fools, and unfit to be of his Counſel? Why then do you not lay your hands upon your mouth, and *acquieſce* in what he doth as beſt of all? Who could chuſe but be ſtruck dumb, If God ſhould ſay,

(i) Mar. 17. 37.

(k) Deuter. 32. 4.

l Job 38. 2. *Where's (l) the man that darkneth counsel, by words without knowledg?* Must I come and aske your advice, and take your direction for what I am to do? Must my Wisdome be taught by your folly? Must I do nothing before I have first called you to counsel? If God should challenge us thus, it would make us be in *Jobs* case; *I (m) abhor my self, (n) I have*

m Job 42. 6. n Job 40. 5. *spoken once, but I will not answer, yea twice, but I will proceed no farther, I repent in dust and ashes.*

5. When you are afflicted (to keep you from impatience) do not forget your sufferings come from his hand, of whose meer indulgence it is, that you have the comforts you yet enjoy: yea by whose goodness you yet enjoy more mercies, than you have lost, as you might soon see, if you would set your selves to adjust the account. When people have lost so much, that they think they can lose no more, nor be any worse then they are, then they grow desperate, speak and do they care

not

not what. But while men have ſomething to loſe, it keeps them in awe, ſpecially, if they hold what they have, at the courteſie of him who hath taken away what they have loſt. This is our caſe; all our loſſes and ſufferings are inflicted by him, of whoſe meer grace we hold the reſt of our Comforts, and therefore it is beſt for us to be dumb, *Wherefore doth a living man complain?* If our own lives be ſpared, it is an unreaſonable thing to repine. Lam. 3. 39.

6. Bethink your ſelves? Is not he who now afflicts you, one whoſe will you have often croſſed? One to whom you have walked contrary? will you not take the coyn you pay? Muſt you have a liberty to croſs God, and God none to croſs you? May you (think you) ſet light by his will, and muſt he, mean while, do nothing to diſpleaſe, or thwart yours? Who made this Law? Or do you think it equal? (o) *Do ye reap any thing, but what ye have ſown?* (p) *May not God walk contrary to you, as well as you walk contrary to him.* o Gal. 6. 7. p Lev. 26. 23, 24.

7. Conſider, Doth not he afflict

you, whom you have provoked to deal a great deal worse with you? Have not you deserved (let Conscience speak) to be punished, not only thus, but (q) *seven times more*. You have lost one or two of your comforts, but you deserve to be stript of all. Now when (r) *God exacteth less of us than our iniquities deserve*, what cause is there of complaining? shall he that should of right be whipt with Scorpions, grumble when he is but corrected with rods? There is so little reason for that, that he may rather bless God, if he scape so well.

q Lev. 26. 24.

r Job 11. 6.

8. But what speak I of our deserving more evils from God in this life: If we consider it seriously, we shall find our afflictions are laid on by his hand, of whose infinite mercy it is, we are yet on this side hell. Shall those repine against temporal chastisements, that might justly be sent to that place, (s) *Where the worm dieth not, and the fire goeth not out*. (t) *It is of the Lords mercy that we are not* [utterly] *consumed*. If a man be but burnt in the hand, when he deserves

s Mar. 9. 48.

Lam. 3. 22.

ſerves to be executed, he doth not repine at the hard meaſure he meets with, but falls down upon his knees, and acknowledgeth the mercy of the Bench. This is our caſe, and therefore we may well go our way, and hold our tongue, and be glad if it fare no worſe with us. Think therefore with your ſelves, let your condition be as bad as it will, it is better with you, than it would be in hell, whither you have deſerved he ſhould diſpatch you, that hath laid this affliction on you

9. *It is he*, by contending and murmuring againſt whom, nothing is to be gotten but the multiplications of our blows. *Who* (*u*) *ever hardned himſelf againſt him and proſpered?* He is one that will *break* thoſe, (be they never ſo ſtout) that do refuſe to bend; The great conteſt betwixt God and us, is only this; *Whoſe* (*w*) *will ſhall ſtand*; Whether he or we ſhall have the diſpoſing of our ſelves and ours. Now he will do with us and ours as he pleaſeth, whether we will or no. (*x*) *Should it be according to*

*u* Job 9.4, 5.

*w* Jer. 44. 28.

*x* Job 34. 33.

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*u* Job 9. 4, 5.

*w* Jer. 44. 28.

*x* Job 34. 33.

*thy mind?* (ſaith *Elihu*) *He will recompence, whether thou refuſe, or whether thou chuſe.* What got *Pharaoh* by ſtanding it out againſt God, and refuſing to humble himſelf? (y) *Woe to him that ſtriveth with his maker: Let the pot-ſherd ſtrive with the pot-ſherds of the earth.* There is no good to be gotten by contending with one that is ſo infinitely above our match. Our wiſeſt way is to be *dumb*, and to hold our peace when he pleads with us, by any of his judgements.

y Eſa. 45. 9.

II. Secondly, There are yet other Arguments to induce us to this *dumbneſs* under Gods hand, couched in theſe words [*Thou didſt it*] which do peculiarly concern Gods people, though thoſe before-mentioned do concern them alſo. And they are nine.

1. Thoſe that are the people of God, may well take patiently any blows that are reached them by *his hand*, He being their God in Covenant, through Chriſt, One that hath made them his children by adoption. An ingenuous and dutiful ſon will bare and put up a great deal

deal at a Fathers hand, without ſullenneſs and pouting, though he could not ſwallow it from an other; (z) *We have had* (ſaith the Apoſtle) *fathers of our fleſh, who have corrected us after their own pleaſure, and yet we have ſhewed them reverence*; perſevered in our duty and obſervance of them. *Shall we not much rather be in ſubjection to the father of ſpirits?* This was the Conſideration with which our bleſſed Saviour drank up that dreadful Cup mentioned before, (a) *Shall not I drink the Cup, that my Father gives me to drink?*

z Heb. 12. 8, 9.

a Joh. 18. 11.

2. Such as are Saints of God may be aſſured all their evils of ſufferings are laid upon them, by one that intends them no hurt at all. Afflictions (indeed) look with a terible aſpect to fleſh and blood, they have the appearance of Serpents and Scorpions, and the like baneful things, but they are ſent by him that means them no ill: Theſe ſufferings of theirs, though they ſeem to be deadly (and ſo indeed they are to unbelievers) and to tend to their undoing, are but Serpents with-

Mar. 16. 18.

b Psa. 91. 10. without stings, and shall not so much as (*b*) touch them to do them any reall prejudice; but are like unto the Viper on *Pauls* hand, which he shaked off, and received no harm, *Acts.* 28. 13. This which I say, cannot seem strange to a child of God, when even the Heathen man could tell his adversaries that threatned his death; *Ye may kill me, if you will, but you cannot hurt me.*

*Socrates, ut habet Epictet. Cap. 79.*

3. Did I say, the afflictions of Gods Saints come from one that intends them no hurt? That is but a small matter in comparison. He that afflicts them intends their good, and will work them much good by it. (*c*) *All things shall work together for good to those that love God.* Do not ask me how? and which way? What thing is it that He cannot bring out of *any thing*, that (*d*) *commanded the light to shine out of darkness?* That spake the word, and caused all things to come out of nothing? Have patience a little (ye children of God, that are now under the Rod) and ye shall

*Mala penalia non sunt vere mala, quia fluunt à summo bono, erant in summo bono, & ducunt ad summum donum.*

c Rom. 8. 28.

d 2 Cor. 4. 6.

ſhall ſee it, and confeſs it your ſelves, that all (e) *is for your profit, that you may be made partakers of his holineſs: That* (f) *which you ſee not now, you* ſhall ſee and thank God for *afterwards.* It would be too long, at preſent, to tell you how many ſeverall waies afflictions tend to the advantage of Gods people, by bringing them unto a more clear knowledge of God, and themſelves, by weaning them from the World, and raiſing their hearts heaven-ward, by putting an edge upon their prayers, by diſcovering to them their defects, improving their faith and all other graces, by being like (g) *fire and ſalt* to eat out thoſe corruptions, which would otherwiſe breed wormes in their Conſcience, and hinder their inward peace, by keeping them from (h) *being condemned with the world.* Theſe and many other benefits, ſuch as belong to God get by being afflicted. God making the (i) *eater to yield them meat* (according to *Sampſons* riddle) and the *ſtrong to afford them ſweetneſs.* Their loſſes and

e Heb. 12. 10.

f Joh. 13. 7. The Latines call proſperous things *res ſecundas*; becauſe they are not to be had till afterward. They that know no ſorrow, uſually know no God. *Oratio ſine malis eſt ſicut avis ſine alis.*

g Mar. 9. 49.

h 1 Cor. 11. 32.

i Judg. 14. 14.

k Heb. 12. 9, 10. and croſſes are ſuch as they (*k*) *live by*, and do prove their greateſt gain; and therefore (if they cannot do it yet) they ſhall ere long be able to ſay, as he did, *I had been undone if I had not been undone.*

Themiſtocl.

4. But this is not all; Gods peoples ſufferings are inflicted by one, who hath already beſtowed upon them, that which may counterballance and weigh againſt all their ſorrows; God hath given them thoſe things which are more than enough and enough again, to fetch up their hearts when they are ſunk loweſt in deſpondency becauſe of any outward croſs. To know God and Chriſt, what an infinite mercy is it? (*l*) *It is life eternal*: He that hath attained this knowledge, God himſelf allows him to (*m*) *glory*. To have pardon of ſin, to be juſtified in Gods ſight, ſee what ſome bid for ſuch a mercy, (*n*) *thouſands of rams, ten thouſands of rivers of oyl, the firſt born of their body*: they would part with any of theſe things for it, and think they made a good purchaſe too: To be adopted the child of God

l John 17. 3.

m Jer. 9. 24.

n Mic. 6, 6, 7.

God, what would not a man give for ſuch a priviledge, if it were to be bought? To have part in Chriſt, to have Union and Communion with him, is there any thing in the World worth the talking of the ſame day with it? All theſe things (and yet theſe are not all) God hath conferred upon thoſe that are his. Now take your calamities, (you people of God) and (o) *weigh them in a ballance*, and admit them *to be heavier than the ſand*; yet is not here enough to weigh againſt them? Will none of thoſe things, will not all of them countervail thoſe loſſes and afflictions you are under? Is the Cup God hath given you to drink ſo bitter, that all thoſe things are as good as nothing to ſweeten it? Can ye have more cauſe to be dejected either for one thing or another, than ye have to be cheered in the apprehenſion of your intereſt in ſuch things as theſe? Suppoſe Chriſt ſhoud ſay to you, as to the man ſick of the Palſie, (o) *Son be of good cheer, thy ſins are forgiven*; would you take this comfort for a thing

o Job 6. 2, 3.

o Mat. 9. 2.

ſo

so trivial, that it would tend nothing to relieve you in your sadness? If these things work not with you, if these (*p*) *consolations of God be small* in your eyes, assure your selves it is long of your unbelief for which you have infinite cause to be humbled.

*p* Job. 15. 11.

5. Yet farther: your afflictions come (I speak of the godly) from the hand of him, who hath (as if what he hath given you for present were little) spoken of what he will do for you hereafter, and given you lively hopes of such things, as (*q*) *eye never saw, ear never heard, neither hath it entred into the heart of man to conceive.* See how contemptibly the Apostle speaks of the sufferings of this life in comparison of these things. (*r*) *I count not the sufferings of this present time, worthy to be compared to the glory that shall be revealed.* One would think a lively hope of being admitted to the *Beatifical Vision*, and eternal enjoyment of God, should be more than enough to dry up all our tears. And doubtless, if our hopes of

*Sermo non valet exprimere, Experimento opus est.*

*q* 1 Cor. 2. 9

*r* Rom. 8. 18.

*Nec cœlum nec Christus patitur hyperbolem.*

of heaven were more firm and ſted-faſt, though they could not priviledge us from affliction, yet they would arme our hearts ſo, that it would not be poſſible for any affliction to pierce them through.

6. Again, The godly may reſt aſſured that their afflictions are ſent from none other but him, who hath (in the mean ſeaſon, till they come to heaven) engaged (ſ) *he will never leave them, nor forſake them*, (t) *but will be with them when they paſs through the fire and water*, will not leave them deſtitute of his grace and mercy, but will be preſent with them, by his Spirit, in all their ſufferings. If God ſhould caſt us into the water, and there leave us to ſhift for our ſelves, and take no farther care of us, whether we ſink or ſwim, our caſe would be ſad: and it would be hard to find any thing that might yield us comfort. But that mans unbelief is his greateſt miſery, that thinks his miſery to be greater, than to be allayed with the promiſes of Gods preſence with him.

ſ Heb. 13. 6.
t Eſa 43. 2.

7. Con-

7. Consider, Is not this affliction of yours his doing, to whom ye have vowed and sworn Obedience; Obedience active, to do that which may please him; Obedience passive, to be pleased with what he doth? And is there not reason then for you to be dumb, and to hold your peace? Will you make vows to God, and break them when ye have done? Bind your selves to God by Covenant, as by bonds and cords, and will you, when you are put upon the tryal, how you will take any thing at Gods hand, carry your selves, as if you never meant (for all your vowes) he should either meddle with you or yours, farther then you your selves should think fit? Is not this mocking of God? Nay, God will not be mocked, but this will prove bitterness in the latter end.

8. Is not this God who afflicts you, he whose will ye have prayed *may be done on earth, as it is done in heaven*? Have ye not often made this your petition unto his Majesty? And will ye now be angry, and impa-

impatient, that God ſhould rather have his will done, than you yours? Will you take on, as if it were more meet God ſhould ſubmit to your will, than you to his.

*Nos imperare volumus, nobis imperari nolumus.* Saith *Anaſtaſ.* to *Hermiſd.*

9. Laſtly, let not this be forgotten; you ſons and daughters of affliction are under his hand, who doth (*u*) *not willingly correct*; he would not do it, if you needed it nor, and therefore (*w*) *afflicts you in very faithfulneſs.* God makes his people (*x*) *heavy, but when need requires*; as wiſe and loving parents correct their children, leſt otherwiſe they ſhould be ſpoiled. A child left to himſelf, brings his father to ſhame, and himſelf to ruine; and therefore *a rod of correction* is but requiſite to drive (*y*) *away the folly, that is bound up in his heart.* Hence is that pathetical expreſſion, (*z*) *Thus ſaith the Lord of Hoſts, Behold I will melt them and try them; for how ſhall I do for the daughter of my people?* As if he ſhould ſay, There is no other remedy. If other warning would ſerve the turn, God would not teach us by briers and thorns

*u* Lam. 3. 33.
*w* Pſa. 119. 75.
*x* 1 Pet. 1. 6.
*y* Pro. 22. 15.
*z* Jer. 9. 7.

thorns. But better weep here, then gnash our teeth hereafter. And as God corrects, but only when need requires, so he corrects no more, nor no longer. There is not one ingredient, not one jot of gall put into our Cup, more than he judgeth necessary for us. All these things considered, what cause have any of Gods people to be impatient? How fit and meet is it they should be dumb under his afflicting hand?

III. Thirdly, I now proceed to those argumenns of patience, which may be fetcht from these words [*Thou didst it*] that concern specially such servants of God, as suffer in the loss of a dear and hopeful Child, such a loss as hath, to day, occasioned our sad meeting here. And they are six.

1. It is he afflicts you thus, to whose indulgence you are thankfully to ascribe it, that your (*a*) *tentation is but common* and ordinary. It is a sad thing for one to be afflicted in an exemplary way, such an one as either cannot at all, or not easily be parallelled. Some of Gods people

*a* 1 Cor. 10. 13.

people have been so afflicted, that they might say, (*b*) *Is there any bodies sorrow like my sorrow?* And God owes you no more than he did them: Yet even in such a case, though very sad, ye have seen how *Job* did bear up his spirit by this consideration, (*c*) *that all was Gods doing*, when he could not find, or hear of any in the world, whose sufferings were comparable to his. Now to lose a Child that we dearly loved, one that was hopeful, and that we had ground to think God had made his by Adoption, what affliction is it more than thousands of Gods people have had tryal of?

b Lam. 1. 12.

c Job 1. 21.

2. But secondly, I pray consider, it is he hath taken him, who hath shewed you more favour, in takeing one that came out of your loynes to wait upon himself, and see his face in glory, than he hath done you injury in removing him from you. Was it not your ambition he might go to heaven, and and will you be troubled overmuch now he is gone? Did (*d*) *Saul* do *Jesse* any wrong, or did he think

d 1 Sam. 16. 19.

think it would be ſo interpreted, when he ſent for his ſon *David* to come and wait upon him at Court? But you would not have had him gon ſo ſoon: you would ſtill have enjoyed him a little, and a little longer, and have had him to have lingred here. It ſeems then all the difference betwixt *God* and you, is only in point of a little time more or leſs: That which *God* hath done now, you would have had him done hereafter. But can there be any good reaſon why you ſhould be *tormented*, becauſe *God* hath made one of yours happy ſo ſoon?

2. Tell me, Is not *God* who hath taken your Child, he whoſe your Child was, infinitely more than he was yours? Did you frame him, Did you either make his Soul, or ſo much as any one part or member of his body? Or if any one had been wanting, could you have made up the defect? Though you might challenge more intereſt in him, than any upon earth, yet what was your intereſt in him, if compared with Gods? Do not you know,

that

that in reſpect of that intereſt God had in him, you (though his Parents) were no more than perſons only intruſted to breed him, and bring him up for his heavenly Father? And muſt he not go, or will you be troubled if he go, when his Father and yours ſends for him? Our Bleſſed Saviour is propounded to us for a pattern of obedience, and (*d*) *ſubjection* to earthly parents: but he muſt go, and be, whither, and where his heavenly Father called him, and enjoyned him, for all them: and they muſt ſubmit, and talke no more of their intereſt, when God challengeth his.

*d* Luke 2. 49. *cum.* 51.

4. It is he hath taken him, who is wiſer than you, and only knows from how many evils and miſeries, he, by death is freed, that we who are left behind may live to ſee and ſuffer; who can tell what ſad times are coming? and is it not then a mercy to us, and ought we not, not only to be patient but thankful (though it is an hard leſſon) when we have cauſe to hope that any of ours are got ſafe to heaven, where

flesh, and devil, and world, shall not be able any more to annoy them, to all eternity?

5. When you think who it is hath taken him from you, remember it is he to whom when he was baptized you did voluntarily dedicate and devote him. We and all ours are at Gods disposal, whether we will or no (as we heard before) and there is no help for it; yet God loves we should freely make a surrender to him of what is his own (which else he will distrain for, and have at his pleasure, do we what we can to the contrary) and he accepts it graciously when we do so, as an act of our service and homage to him. But shall we give and take? Surrender up ours to God, and pretend to do it cordially, and when it comes to the point, struggle, and hold back as far as we are able, and part with that, which we have by our own act given to God grudgingly, and with an ill will? If we do not mean to give up our selves, and ours to God, why do we play the hypocrites, and pretend it?

If

If we do it really and in good earneſt, why do we repine when God takes but that, which is not only his own, but which we have freely given him?

6. I ſhall adde but one conſideration more; which was ſuggeſted by a Reverend and worthy Man, 'Tis he hath taken your Son, who did ſo freely give you his. God ſpared not his only Son for you, but was willing to give him up even to the death, and thought not much to part with him; and while you think of what God hath done in this kind, it cannot but ſeem a poor thing, (in your own eyes) for you to part with yours when he will have it to be ſo.

All theſe things laid together, I ſuppoſe you will ſay, the conſideration of *Gods hand* in all our afflictions hath enough in it to make us patient, and contented; in a word, to make us *dumb and ſilent* under his ſharpeſt Diſpenſations.

And now I ſhall adventure to open and ſearch the wound of thoſe

our worthy friends who are moſt concerned (and with whom we ſympathize) in this ſad loſs: and for whoſe ſake (eſpecially) I have provided the plaiſter, the ingredients of which I have been ſo long giving you the account of. And though I ſhall (I believe) make the wound bleed afreſh, by telling you, in their hearing, what it is they mourn thus for; yet having a Remedy at hand ſo ſoveraign, and ſo approved, I hope by the application of it, their ſorrow will, in ſome good ſort, be allayed.

I had thought to have reduced what I have to ſay concerning this ſweet Child that is gone (and ſo I eaſily might) to three heads; his parts, which appeared in him very early: his piety, of which he gave good evidence; and his dutifulneſs to his Parents, which was as remarkable as the other two. But I my ſelf was ſo affected with ſundry paſſages concerning him (which I have to tell you) as they came ſuddenly to my mind, that I ſhall even repreſent them to you, in the

ſame

same order, wherein mine own thoughts at first met with them, not standing upon any method.

This sweet Child was five years and an half old compleat, within two or three dayes, when God took him; But he had arrived to that in five years, and a little more, that some which are here (I am afraid) have not arrived to in ten times the space. He dyed July 29. 1657.

He had learn'd his † Catechism throughout, and began to learn it over again, with the proofs out of the Scripture at large, wherein he had made some progress. Yet did he not learn these things meerly as a Parrot by rote, without understanding what he said, but could give a good account (much beyond what might be expected in one of his years) of the sense and meaning of what he learn'd. Of this, both others, and I my self have made some experience. † The Assemblies shorter Catechism.

Neither did he look upon his Catechism only as a task impos'd upon him by his Parents, which he was to learn, for fear of the rod; but took a great deal of pleasure in

it, and would often have it at night to bed with him. Some good acquaintance also he had gotten with the Scripture story. These things argue both parts, and something of a pious disposition likewise. How few such of his age are to be found?

He met one day (in a Gentlewomans Chamber, who lives in the house) with a book that treated of the passion of Christ, and reading a little in it, said he liked the Book well, and that he would read it over. So he began and read some few pages, then turned the leaf down, and the next day came again and began where he left, and so from day to day, till he had read a considerable part of it.

He was a very dutiful Child to his Parents, and would exceedingly rejoyce, when he had done any thing, or carried himself so, as to please them.

He was taken with the Book called, *The Practice of Piety*, and delighted to be reading in it.

His Father speaking to him one day about the Devil and Hell, and

things of that nature, asked him if he were not afraid to be alone? He answered no: for God would defend him. His Father asked him, why he thought so? He replyed, that he loved God, and that he hoped God loved him. But (saith his Father) you have been a sinner, and God loves not sinners. But I am sorry for my sins (saith he) and do repent. Repent (replyed his Father) do you know what repentance means, and what belongs to it? And he gave him a good account of the apprehension he had of the nature of that Grace, according to what he had learned in his Catechism, but yet in his own words and expressions.

He would oft aske his Sister (who was somewhat younger than himself) whether she trusted in God, and loved God? and would tell her, that if she sought God, God would be found of her, but if she forsook God, God would cast her off for ever.

He took that delight in his book, that his Father and Mother have seen cause sometimes to hide away his book from him. D 3 He

He was never observed to discover any pouting or discontent, when upon any occasion he was corrected. And you must not think I am telling you the story of one, in whom *Adam* (as they faign of *Bonaventure*) never sinned. There is *that foolishness bound up in all childrens hearts, that will sometimes need the rod of correction*; though there be very few in whom there appeared less than in him.

Prov. 22. 15.

The day before he died, he desired me to pray for him: I told him, If he would have me to pray for him, he must tell me, what I should pray for; and what he would have God to do for him! He answered, *To pardon his sins.*

Oft upon his sick-bed he would be repeating to himself the 55 Chapter of *Esay*, and other pieces of Scripture, which in the time of his health he had learned by heart.

But that passage in the forementioned Chapter was most frequently in his mouth, and uttered by him with much affection: *My thoughts are not your thoughts, neither are*

my

*my wayes your wayes, ſaith the Lord: For as the heavens are higher than the earth, ſo are my wayes, and my thoughts then your thoughts:* as if God (out of this ſweet *Babes mouth*) had, in theſe words, read to his Parents a Lecture of ſilence and ſubmiſſion under *his hand*, and taught them that he muſt be dealt with and diſpoſed of, not as they, but as his heavenly Father (whoſe thoughts were far different) ſhould ſee fitting.

One time he brake out into this expreſſion, My God, my God, deliver me out of this miſery, and from the pains of hell for ever.

A little before his death he brake out into theſe words, my ſins pardon, my ſoul ſave for Chriſt his ſake.

I cannot blame thoſe worthy perſons ſo nearly related to him, though they mourn at parting with ſuch a ſweet and hopeful Child; any more than I could blame them for feeling pain, if one of their limbs were torn from another. Only they muſt not mourn to deſpondency and I hope I gave them ſufficient reaſon why, before. D 4 What

What an inſtrument of Gods glory might he have proved? What a deal of ſervice might he have done to God (in all likelihood) had he lived to old age? But it was Gods doing.

I ſhall only make two or three Animadverſions upon the whole, and conclude all with five words of application.

How many are there that live to fifty or threeſcore years, of whoſe life ſo good an account cannot be given as of this little one, of five years of age and a half.

How many Gentlemen be there, of whom when they die, all that can be ſaid is this, They were born, they did eat, and drink, and play, and hunt, and hawk, and lived like ſo many wild *Aſs-colts*, never minding any thing that concern'd Gods glory, or their own ſalvation, either when they were children, or after they came to mans eſtate, and ſo died, and dropt into hell?

Job 11. 12.

How many others be there, of whom when they die, all that can be ſaid is this; They were born,

they

they did eat and drink, and moil and labour for the bread that perisheth with all their might, but never knew, nor cared to know what they were born for, like bruit creatures, only minding present things, and thus spent fifty or threescore years, and so died, and went down to hell?

How much more comfortably might a Minister of the Gospel admit to the Sacrament of the Lords Supper such a Child as this, notwithstanding his years, then those of ten times his age that are children (would to God, they were like some children) in understanding.

I shall make application of what hath been said touching him, in five words.

1. To all in general, to admire and adore Gods Grace, which doth shew it self, and work thus in little ones. Do not say, All this was nothing but his education. Blessed be God for his education: and those children have cause to bless God, whose Parents have been careful to bring them up in his fear. *Laudes sive tuas in Christo, sive magis in te laudes Christi. Aug. ad Valer. Com.*

But ſure it was ſomething elſe, for we ſee how different wayes thoſe take, that have one and the ſame education. If education would have done the thing (without *Gods* bleſſing) doubtleſs *Eli*, and *David*, and many other of *Gods* Saints, had never had their hearts broken by the ungratiouſnes of their children.

2. To Parents, to encourage them to be dropping principles of Religion into their little ones, and to be doing it betimes; to ſeaſon the Veſſel firſt, if poſſible, with the fear of *God*. We know not how ſoon *God* may be pleaſed to work upon the hearts of our children, even the youngeſt of them.

3. To young ones, that they would learn to imitate and follow this example, that hath been ſet before them. Learn to know *God*, and remember your Creator betimes: Learn to pay the duty and obſervance you owe unto your Parents. This is a thing well-pleaſing to *God*.

4. To old ones, that come ſhort of this ſweet Child; Bluſh and be

aſhamed

aſhamed (man!) to be forty or fifty years of age (it may be more) and yet out-ſtripped by a Child of five years and a half, not to have attained ſo much knowledge of God, and the things that concern your ſouls, in all theſe years, as he had attained in ſo ſhort a ſpace. Learn to know God at laſt, get acquaintance with the principles of Religion, while you have yet a day, while ye have yet an hour left, before ye go hence, and be ſeen no more. You will ſay, would you have us old folks, (at this age) go learn the Catechiſm like children?. *Object.*

If you do not know thoſe things already, why not? I am ſure you were better do ſo, *Than have Chriſt come in flaming fire to take vengeance on you becauſe you know not God.* It is better by far to ſet your ſelves to the learning of the points in the Catechiſm, then to go to hell for your ignorance. *Anſw.* 2 Theſ. 1. 8.

5. To thoſe worthy perſons, the neer Relations of this ſweet Babe that is gone; God hath but taken up this little Lamb to heaven,

to make you, in your hearts and affections to follow after. There is a part of you in heaven already: He muſt not come again to you, make ſure that you meet him there. And when you think how dearly you miſs him, remember but who hath taken him. Submit to, and *acquieſce* in Gods Diſpenſation. Remember it is his hand. Some do think there is no ſuch Remedy for the Diſeaſe called the *Kings-Evil*, as a touch with the Kings hand: but this I am ſure of, there is no ſuch way to abate the anguiſh of our ſouls under any ſmarting blow from Gods Hand, as the ſerious conſideration of Gods Hand from whence the pain comes. Do not forget the Text, *Be dumb, open not your mouthes*: not one word: *It is Gods doing*.

FINIS.

# DIRECTIONS ABOUT PREPARING FOR DEATH

Eccleſ. 11. 8.

*If a man live many years, and rejoice in them all; yet let him remember the days of darkneſs, for they ſhall be many: All that commeth is vanity.*

The Second Edition.

*LONDON*,
Printed for *John Baker*, at the three Pigeons in *St. Pauls* Church-yard.
1675.

The Second Edition.

LONDON.

Printed for John Bell, at the
three Bibles in St. Paul's
Church-yard.

# To the Reader.

THe following plain, and short Directions, about preparing for Death were Printed first, Anno 1669, haveing been penned, about six years before, at the desire and for the private use, of Sir Iohn Langham Knight and Baronet, a person of very Eminent worth, and who will not, soon, be forgotten in this Great City. He dyed Anno 71 in the 88th. year of his Age; And the apprehensions he had of his approching Change, was the Occasion that induced him, with some earnestness (after I had several times discourſed with him about these points) to put me upon the writing of them, that he might have them (as he said) in readiness, for the help of his Memory. God indeed, was pleased to exempt him from the ordinary Concomitants of Old Age, so that, to the last, he

*he never knew, by his own Experience, what the Gout, the Stone, the Palſie, the Cholick, Deafnes, and Apoplexy meant; yet the very number of his Years (together with ſome Decay of ſtrength which he perceived creeping upon him) gave him to underſtand, there was but a little of his Glaſs to run, before he was to goe to his long Home; and this made him think often, and ſolicitouſly of his latter End.*

*If it pleaſe God, that what is ther written prove of more publick uſe, and benefit, than I, at firſt deſigned (as ſome make me believe it hath been, and put me in hope, it, yet will) I ſhall have cauſe to acknowledge the Divine Goodneſs therein, and humbly to bleſs God for it; that being all that was aimed at, in the publiſhing of this little Manual, by*

T B.

*Direct*

## *Directions about Preparing for Death.*

THERE is but one, and the ſame Direction for living Well, and dying Comfortably. And therefore the Holy Scripture, which was given to inſtruct us, How *to order our converſations aright*, hath in teaching us that Leſſon, ſufficiently withall taught us the other too. A good Life cannot but have a bleſſed Concluſion. *The end of the upright man* (ſure enough) *ſhall be peace*. And doubtleſs, that man's *Hope* is likely to prove no better than a *Spider's Web*, who expects to *reap mercy from God* at his latter end, and yet, in the days of his health, makes no proviſion, *by ſowing in righteouſneſs* for ſuch an Harveſt. Our Souls are not to be bequeathed to God as a Legacy, at Death, but

Pſal. 50. 23.
Pſal. 37. 73.
Job. 18. 14.
Hoſ. 10. 12. Eſa. 32. 17.

but Soul and Body, and all we have, ought to be devoted to him, and his ſervice, in our Life-time, and throughout the whole courſe of our lives from firſt to laſt, Yet, I dare not abſolutely affirm, that a Death-bed Repentance is invalid: but this is ſure; He that deferrs his Repentance till then, will be hard put to it, even to ſatisfie himſelf, about his own ſincerity, if his Conſcience be awake. That which a man gives not till he be neceſſitated, is no proof of his Liberality. And if to put off our turning to God, and reſignation of our ſelves to him, till we be arreſted by Death, be a ſign of our Love, 'tis hard to tell, what Argument there can be of a mind Alienated from Him. Yet I ſhould be far from diſcouraging any man (as I ſaid) from entertaining thoughts *of turning from his evill ways*, as if there were no hope of him; for who *can tell but God may ſhew mercy*? However this is certain: *To get our hearts mortified to the World, to ſue out our pardon through the Blood of Chriſt, to Believe and Repent; to Reform*

Ecc. 12. 1. Apoc. 2. 10.

Jonah 8. 9.

*our*

*our ways, to be Holy, Righteous and Sober, to work out our own Salvation with fear and trembling, to make our Calling and Election sure,* are not only works for Dying men, but they are every mans Duty, even *to day, while it is called to day.* The Living, the Healthy, the Strong, the Young, as well as the Aged are to learn these Lessons, whilst their parts are vigorous, whilst their understanding, memory, senses, are best able to perform their several Offices, and Functions. These are things concern all, (so, as nothing more) as well, when they are apt fondly to imagine that Enemie Death a great way off, as when they have cause to think, they hear the sound of his Feet at the Door. Heb. 3. 13, 15.

How sadly then do these persons delude and abuse themselves (and God knows there be multitudes of such) who have a strong fancy, that they may, all the while they live, balk the way of Gods precepts (those *paths of pleasantness* to the *spiritually-minded*, but rugged and tedious to such *as are carnal*) and yet find *a short cut* to Hea-

ven

ven when they die? And in the ſtrength of this Fancy do adventure to run perfectly counter to the direction of our Bleſſed Saviour, ſeeking to make ſure of other things firſt, and moſt preſumptuouſly promiſing themſelves, that the Kingdom of Heaven ſhall be added to them at laſt? This, I know, they do in love to their fleſh, and that they may *make proviſions for it*, as the Apoſtle ſpeaks, but it is a moſt dreadful thing, that a man in favour of his fleſh, ſhould be thus cruel to his own Soul, *hardning himſelf againſt it as if it were none of his* (as we read *Job* 39.14.18. the Oſtrich ſerves her young ones) being ſo, wholly unconcerned about his own Eternal Welfare and Woe.

Mat. 6. 33.

Rom. 13. 14.

But to let theſe men paſs: As for ſuch as are ſpiritually-wiſe they will not be tempted to run ſuch hazzards; They will be careful, with all ſpeed, to do thoſe things, which others when they come to dye, ſhall wiſh they had done. Not but that the Beſt of men have their failings, which they are ſenſible of, and ſee cauſe to be deeply hum-

humbled, for notwithstanding their greatest care to work out their Salvation, that they may have nothing to do, when Death comes, but to Dye. And therefore though, when their last hour is at hand, they have no new work (for the main) to go about, but only that to go over again, which every Christian is, or should have been, accustomed to, long before; yet they know it concerns them to bestir themselves with the wise Virgins, *In trimming their Lamps*, and that so much the more, because *Night is approaching*. Though therefore they have oft searched their Hearts and inquired into their spiritual estate, they now do it again; they review their lives, they examine how matters stand between God, and their souls; they consider what account they shall give of their Stewardship, they look over their Evidences for Heaven, and stir up themselves to exercise their Faith, and renew their Repentance; they labour, by Meditation, to get a prospect of the promised Land, that having their hearts dis-intangled

Psal. 19. 12.

Mat. 25. 7.

Joh. 9. 4.

led from the Creature, they may bid adieu to this vain World, and their souls may chearfully and with comfort, take their flight to those *Blessed Mansions above*. That this is the right way of preparing for death, I am now to shew somewhat more particularly. But first, it will be needful for me, to speak of the causes of that (I should call it stupendious, if it were not common) unpreparedness, and unwillingness, that is in the most, as to their death and departure hence, when as yet they know well enough, it is unavoidable. Now the causes thereof are principally, and chiefly three, *viz.*

1. Their inordinate and unreasonable Love of this present World, and the enjoyments of it, from which they are loth to let go their Hold.

2. Conscience of sin, and the sad Apprehensions they have of the Guilt, under which they lye.

3. And Consequently, the great uncertainty they are in, of what will become of them in the next

World

World. For if our affections were weaned (as they ſhould be) from things below; had we ſome good aſſurance, our ſins were pardoned, and that we ſhould be happy in the world to come; there would be ſo little of terrour in death, that we ſhould be willing and ready, at a daies, at an hours-warning, to lay down our *earthly Houſe of this Tabernacle, in hope of an houſe made without hands, eternal in the Heauens*, and hardly any more afraid to dye, then we uſualy are to compoſe our ſelves to ſleep, when night is come. 2 Cor. 5. 1, 2.

That we may therefore be in a continual preparedneſs for our laſt hour, and able to welcome Death cheerfully, when ever it ſhall ſummon us to be gone hence; Three things are to be done.

1. We muſt, out of hand, labour with our hearts to make them dead to all things ſublunary; our profits, honours, pleaſures, even all our earthly comforts.

2. We muſt, with all ſpeed, and importunity, ſue out our pardon, at the Throne of Grace, through the Blood of Chriſt.

3. We

3. We must daily be giving all diligence to make our election more and more sure, and to work out our Salvation. And thus doing, whether the *Master of the House come at even, or at Midnight; or at Cocks-crowing, or in the Morning*, we shall be in a readiness for him, and received by him *into his joy*.

Mark 13. 35. Mat. 25. 21.

1. To begin with the first: It is not possible we should ever be ready, and willing, when God calls us hence, to leave the world, if we have not first learned *to use it, as if we used it not*. For if our hearts be set upon these present things, and we engaged in an over-eager pursuit, and prosecution of them, it will be as death to us, before we dye, to think of parting with them, and bidding them an everlasting Adieu. And yet alass, this is the Temper of all the Sons of *Adam*; the profits and pleasures, and accomodations of this Life, whether they enjoy (in hopes, or possession) little or much of them, seem very great things in their eyes and esteem: And 'tis natural to them to prize and value them above

1 Cor. 7. 31.

mea-

measure. *The love of the World, and of the things in the World,* is so prevalent with the most, that, if it were put to their choyce, they would be for living here, always, and not care for any better, or any other Heaven. To have their Inheritance, on this side *Jordan*, would please them best, if it might be granted to them, *here to abide, and here to have a continuing City.* Heb. 13. 14. Till a mans heart therefore be otherwise affected, the thoughts of removing hence must needs be bitter, and unpleasing, and let any one judg, how such a person is likely to be prepared for his *Great change.*

Now to loosen our affections from the Creature, two things are requisite

1. Serious and Deep Meditation.

2. Fervent and Frequent Prayer.

Two things are to be chafed into our hearts, by often Meditating on them.

1. How *empty and vain*, all these inferiour things are.

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1. How *empty and vain*, all these inferiour things are,

2. How much *better things* by far, and more worthy our affections, there are to be enjoyed.

1. For the *Vanity* of all things under the Sun, it cannot be better ſet forth, than by thoſe Arguments, which *Solomon* (who was inſpired by the Holy Ghoſt to write on this Subject) uſeth in the firſt Chap. of *Eccleſ.* I ſhall mention only four of them.

1. *What profit hath a man of*
Eccl. 1. 3. *all his labour, which he taketh under the Sun?* Which is as if he had ſaid, He hath none at all, or that which is next to none. When a man with his buſtling and taking pains, and diſtracting cares, by day and by night, hath run out his precious time, waſted his ſtrength, worn out his body, and tired himſelf; Let him but ſit down (a while) and caſt up his accounts, (to ſee what he hath purchaſed) and he will find, that *Solomon* hath adjuſted them right to his hand, in the Text laſt cited, and that (upon the whole) *He hath no profit*, that is, none comparatively, none worth ſpeaking of. For,

Suppoſe

Suppoſe a man hath gotten, *by his labour under the Sun*, as much as any ever did: Yet,

1. Firſt, When all's done, In many reſpects, he is ſtill but upon the *ſame terms* with thoſe of his Neighbours, that have not (haply) the Hundredth or the Thouſandth part of what he enjoyes. He is ſtill as ſubject to diſeaſes, weakneſſes, and pains; he lies as open (for all his Honour or Eſtate) to the Calamities of Mankind, to the loſs of his moſt intimate Friends, of his deareſt Children, and moſt belov'd Relations, and may, every whit aſſoon be croſſed and afflicted in them, as the meaneſt perſon. He can no more *ranſom from going to the Grave*, yea or procure a reprieve, for any he moſt tenderly loves, than the pooreſt Man. Honour, and Riches, are no fence at all to the Owners of them, or to their Families from the Feaver, the ſmall Pox, the Gout, the Stone, or from the Peſtilence it ſelf, and innumerable Evils more. A man, by all *the Labour he takes under the Sun*, hath in ſuch caſes as theſe, Pſa. 49. 7.

( and many beſide, that might be nam'd ) no priviledg, more than thoſe of a lower condition; nor is he raiſed, one jot, above the Level of them, whom he uſeth to look upon as his Underlings. Thus far, therefore, *A man hath no profit of all the Labour he takes under the Sun.*

2. But then again further: He that hath the greateſt ſhare of theſe earthly things, doth, in many regards, ſtand, upon *worſe terms* than thoſe do, who enjoy much leſs of them. He is oft perplexed with thoſe *Cares, Anxieties, Vexations, Diſcontentments, and Fears*, that others, in a lower ſtation, are not acquainted with; And is expoſed to thoſe *Inconveniencies and Dangers* ( who can number them all? ) from which his inferiors are ſecur'd. *The ſleep of the labouring man is ſweet, but the abundance of the rich will not ſuffer him to ſleep in quiet.* Eccl. 5. 12. Beſides, the larger portion of theſe outward things any one enjoys, the more ſtill he is envy'd. And who, that obſervs any thing of the affairs of the

the World, is not able from his own experience, to produce instances good store, of the truth of that which *Solomon* saith, that *None can stand before envie.* Pro. 27. 4. The highest Cedars (as it is well known) are most subject to be stricken with Thunder, and most expos'd to winds and tempests, which the lower shrubs are not so molested with; And yet, all this while, I have not mention'd (that which is worse) *those many sorrows*, that such persons (as I now speak of) are wont *to pierce themselvs through with*, 1 Tim. 6. 9. 10. and *those temptations and snares, and many foolish and hurtful lusts* (which they are more liable *to fall into*) and *which drown men in destruction, and perdition*, if the infinite mercy of God prevent them not. So true an observation is that of the wise man, that *riches are often kept for the owners of them to their hurt.* Eccl. 5. 13 And in this respect also, we may well repeat the former question, *What profit hath a man of all his Labour which he taketh under the Sun?*

3. And yet Thirdly, Those things

things wherein such (as have attained the most of what this World affords) are privileg'd above other, are but few (*A child may count them*,) and so small, if duly considered, that they consist more in Fancy, than Reality. *The rich mans wealth* (saith *Solomon*) *is a strong City, and an high Wall*, (but with all he adds that 'tis so) *in his own Conceit*. And this appears, by what he tells us, *When goods are increased, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?* This is (it seems) one chief advantage of a man, in the midst of his Abundance: And how much is there in it, more than Fancy? Beside, *The rich*, (as we are told,) *have many friends*; and that's another of their priviledges. But it is to be understood, of such as pretend and make a shew to be so. For *a friend* (indeed) *loveth at all times*. And how few there be that use to stick to such persons, when they are no longer in a capacity *to give gifts*, dayly experience makes

Esa. 10. 19.

Pro. 18. 11.

Ecc. 5. 11.

Pro. 4. 20.

Pro. 17. 17

Pro. 19. 6.

makes so evident, that it needs no further proof. Their *Honour and Respect* is another thing, wherein they have the preheminence above their Neighbours; but who knows not that to be a thing, rather in the *person honouring, than the person honoured?* And if there be not some inward real worth, that is the foundation of it, who but a fool can be pleased or taken with it? Tis true, if a man improve his Wealth and Respect, and Accomodations, to make him so much the more serviceable to God (as indeed they are not otherwise of any value) he may by his well-using of these things, *lay up a good foundation of comfort* to his soul against the time to come, and provide for his happiness in another World. But that must be (as 'tis in the Text last cited) by his being *rich in good workes, and ready to distribute, willing to communicate*, and that from a principle of Faith, and Love, and with a sincere respect to Gods Glory. It must be, by outstripping others, as much as in doing good, as he goes beyond them in

1 Tim. 6. 19.

Estate and Authority, by doing as much service to God, as an hundred others, when he hath an hundred times as much as they; otherwise his Reckonings will be but the more heavy, when he shall be required to give *an account of his Stewardship*. So far shall he be from being, ever a whit, in the better case for all his enjoyments! so that, let a man have never *so great an inheritance*, unless God give him *wisdom* also to trade for things *Eternal*, with *Temporal*, we may still ask as *Solomon* doth, *What profit hath he?*

Luk. 16. 2. Mat. 25. 19, 23.

Ecc. 7. 11.

2. Another Argument, the wise man makes use of, to demonstrate *the Emptyness* of the things under the Sun (the point in hand) is taken from *Mans Mortality*. *One Generation goes, and another comes, but the Earth endures.* Suppose a man, by his Labour, had got any Accomodations, which could, more or less, contribute to his profit; yet this is the misery, he cannot enjoy them long. If they *make not themselves wings, and flee away*, as very often they do before their owners

Ecc. 1. 4.

Pro. 23. 5.

owners be aware; 'tis certain, he must *shortly flee away*, *from* them; *as a shadow*, (so we read) *here we must not continue*. Job. 14. 2. The Earth, indeed, abides and hath done almost these 6000 years; but one Generation treads upon the heels of another; and we see by experience of all times, one thrusteth another off the Stage. Once within an hundred years, ther's a perfect riddance made of all the Inhabitants of the Earth, and others come in their room: God dealeth with the Earth, as one doth with *a dish, that he wipeth and turneth upside down*, emptying it of what was in it before, (according to that expression 2 *King.* 21. 13.) The whole World is but a great, and common Inn, where every hour some are newly entering, and others are going out, and no body staies very long. Every day, thousands are crouding into the World, and thousands of passing Bells are daily tolling, to give notice that others are hasting out as fast. How fain would a man live to see this Child, and that Child, disposed of, and setled,

and then would fain ſtay a little longer to ſee his Childrens Children, and yet a little longer to ſee his Poſterity planted, and taking root and ſpreading abroad: And how apt is he to pleaſe himſelf with ſuch thoughts as theſe, till Death come upon him like an armed man, as poverty and want ſeize upon the ſluggard while he is yawning out, *Yet a little ſleep, a little ſlumber?* Pro. 6. 10. For here no man muſt be permitted to linger long, or take up his Reſt; we muſt all pack up, and be gone. *Who is he that liveth, and ſhall not ſee Death? Who can deliver his ſoul from the hand of the Grave?* Pſal. 89. 48. No perſon, of what Quality or Condition ſoever, hath in this particular any prerogative more than the pooreſt Beggar. Thoſe who, for their eminency above others, are ſometimes, in Scripture, *called gods*, (even the higheſt of them) muſt for all that, *dye like other men*, Pſal. 87. 6, 7. The Clay-Cottages of ſome few, indeed, may be a little more tight, and ſo laſt a little longer than other mens do: but there is a period ſixt for all (known only to God)

bey ond which they cannot pass: and when that hour is come, God saith but the word and it is done, *Return to your dust ye children of men,* Psal. 90. 3. To struggle, or hang back is to no purpose. Now what an exceeding great Vanity is this? For,

1. Ere a man can come to reap the fruit (he desires) of what he hath sowed and spent his study and labour about, Death is upon him, and he must be gone. And though he would give all his Estate for a few years reprieve, though he would never so fain be respited, for a little while longer, till he might see such or such a business dispatcht, it will not be granted. How often falls it out, that a man brings some Project (wich he was long in travel with) to that forwardness, that there wants but little more than the laying of the Top-stone, and yet Death forceth him to leave his work imperfect? How frequently is it seen, that when a man is now going to tast the sweet of some Accomodation (that he hath been some years labouring for, and hath gotten at length)

Death

Death comes on a ſuddain, and daſheth the cup out of his hand, before it touches his lips? How uſually doth it happen, that when a man begins to ſing, *Soul, take thine eaſe, thou haſt much goods laid up*, he is preſently diſturbed by hearing a voice ſaying, *Thou fool this night ſhall thy ſoul be required of thee?*

Luk. 12. 19. 20.

*Secondly.* All theſe things which he hath toiled and laboured for, he muſt leave behind him; and the word of God tells him, *He knows not for whom*, He hopes indeed they ſhall be for ſuch as he himſelf hath deſign'd, but daily *Experience*, as well as the *Scripture*, ſhews that's a thing no man hath any certainty of. To be ſure, *As he came naked into the World, ſo again naked he muſt return. And when he dieth he ſhall carry nothing away, his glory and his riches ſhall not deſcend after him.* All things in the world being in this reſpect like thoſe ſtanders, that a man muſt leave behind him, when he removes from one houſe to another. And this the wiſe man takes notice

Pſal. 39. 6.

Pſal. 49. 17.

of

of *as a ſore evil, that a man ſhall take nothing of his labour, which he may carry away in his hand; but in all points, as he came, ſo ſhall he go*; and from hence inferrs, *What profit hath he that thus Laboureth for the wind?* Now if the caſe be thus, can the things of this world be fit Objects for an Immortal Soul to doat upon? Or, is there any likelihood they ſhould contribute to the Satisfaction of ſo noble a Being, any more than Vanity it ſelf, would be able to do? Eccl. 5. 15. 16.

*Thirdly.* *Solomon's* next Argument to prove the point we are ſpeaking of, ſeems to be taken from the very *Conſtitution* and *frame* of this world, and its ſeveral parts: *The Sun riſeth and goeth down, and haſteth to the place where he aroſe. The Wind goeth to the South, and turneth about to the North; it Whirleth about continually. All Rivers run into the Sea; into the place, whence the Rivers come, neither do they return again. All things are full of labour*, that is; The World and all the parts of it are ſo conſtituted and framed, that they Eccleſ. 1. 5, 6, 7, 8.

do

do proclam to *every one that hath ears to hear*, *Arise*, *be gone*, *this*
Mic. 2. 10. *is not your resting place*, Let any man that *hath eyes to see*, but look about him, and suppose he were askt the question, that was put to *Jeremy*, *What seest thou?* What could he answer, but I see the Sun,
chap. 1. 11, 13. the Wind, the Sea, and all Creatures in a perpetual hurry and agitation; nothing keeps the same face for a day together, without some alteration. And what of this? Why, doth this look like the place, where Happiness is to be found? Do not all Creatures, with one voice, proclaim aloud, that *All is vanity?* and that we must seek somewhere else, for that felicity we pant and gasp after? Certainly there are no such Vicissitudes and Changes, there is no such unquietness in the place appointed for Mans eternall Rest. If we were but *considerative*, and would but *show our selves men* as the Holy Ghost
Esa. 46. 8. speaks, we might easily gather and collect from hence, that here below is nothing but Vanity, and that Creatures and Creature-com-

forts were never ordained by God, for those ends, that men in their folly think to make them serve for. Give but a suit of Apparel to an *Indian* that goes naked, and is not acquainted with such cloths as we wear, and let him but consider the frame and make of them, and he will easily guess by comparing the several parts of it, with the parts of his body, which was, and which was not, made for each. And if we did but seriously compare what's to be had in this World and our Souls together, might we not as easily find out, that things here below were never made for them, and that their only use is, to give us a little Accommodations for our Bodies, and that but for a while? Might we not soon discern, that here is not any thing to be had, which will do the soul good, or conduce to its welfare? and therefore that, as to such a purpose, *All things are Vanity.*

A fourth Argument, by which the Preacher demonstrates how empty all things under the Sun are, is the little, or rather the no satisfac-

ion that they do All afford. *The eye* (saith he, *chap.* 18.) *is not satisfied with seeing, nor the ear with hearing.* And he argues thus from the less, If *the eye and the ear* cannot be satisfied with things seen and heard, betwixt which yet there is some proportion; much less can the Mind and Soul of Man be filled with any thing sublunary, betwixt which there is no proportion at all. Now the Eye though it have seen never so much, would fain see more, and the Ear would learn and discover something farther, and is still liftning after some new thing. The most pleasing Objects (in a little while) grow stale, and we are weary of them. A man may look upon that he delights in till his eye-strings crack, e're he have his fill, break his neck (as one saith) sooner than his fast on earthly contentments. Men quickly grow to a loathing of what they have most importunately longed for, and have no sooner got what they did eagerly desire, but would presently fain have some thing else. We promise our selves great matters, while we

are in exſpectation of ſuch and ſuch things; but we find not that in the fruition which we looked for. The contentment we have in the things of this World is from the Fancy we have of what is in them, while we behold them at a diſtance, but the nearer we come to them the leſs we ſee in them to be taken with. *He that feedeth on them feedeth on aſhes, and he hath no better than a lye in his right hand*, Now thus it would not be, if they were not mear emptineſs and vanity. Where happineſs is, there is full and compleat ſatisfaction without any nauſeating. There the deſires of the ſoul are all rectifi'd, and no one of them meets with diſappointment. But this World is not the place where, nor the Accommodations of this World, the things wherein felicity is to be found. As to that purpoſe, *All's but Vanity.* Eſa. 44. 20.

Theſe things, and ſuch as theſe we muſt often and ſeriouſly meditate on, that we may learn (to uſe the Apoſtes expreſſion,) *not to think* of the Profits and Honour, and Pleaſures of this life, *more highly* Rom. 12. 3.

*highly than we ought to think*, and then they will be no hinderance to us in our Preparations for death.

2. But secondly we must also (as I said) by Meditation labour to get our hearts affected with those Things within the Vail. Those infinitely better things that are to be enjoyed in the other World; yea, and in this life too, as to the first-fruits, and Earnests of them. Such are those Graces that *make us rich towards God*, those Honours that are confer'd by Him, in *making us his friends, and adopting us for his Sons, and co-heirs with Christ*, Those pleasures which consist in *Communion and fellowship with Him, and with his Son the Lord Jesus Christ*, Of such things as those, the Soul is capable; and in them consists its Life and Peace, and Comfort here, and Happiness hereafter. The Apostle speaking of Meats, saith, *The belly is for them, and they for the belly and both must perish.* But these are things fitted for the Immortal Soul of Man, and for which the Soul was made, and doth endure unto Eternity

Luk. 12. 21.

Joh. 15. 14. Jam. 2. 23. Rom. 8. 17.

1 Joh. 1. 3.

1 Cor. 6. 13.

Eternity. They fill the heart with *joy unſpeakable and glorious*, a joy that's laſting and will hold; whereas that which ariſeth from worldly Contentments, is but like the blaze of a little bruſh-wood, that is ſoon extinguiſhed. The ſerious apprehenſions of theſe things will make us *as weaned* children, towards things below, and work in us a longing *deſire to be diſſolved and to be with Chriſt*, that we may have the full enjoyment of what we now hope for. So as we ſhall be ready to ſay with *Auſtin's* Mother, when ſhe had heard a diſcourſe of the Glory above, *What do I here then?* and with *Simeon*, to welcome death and ſay, *Lord, now letteſt thou thy ſervant depart in peace.* The ſtrong and reſtleſs inclinations of our Souls in ſeeking happineſs, do certainly ſhew that there is to be found, ſomewhere that which will ſatisfie it; if this world yield it not, ſure enough the other doth. The Childs eyes and ears, and the other Organs of his Senſes are framed (we know) even when it is in the Mothers womb; and yet, while

1 Pet. 1. 18.

Eccleſ. 7. 6

Pſal. 131. 2.

Phil. 1. 23.

while it is there, it finds not Objects for them. But yet this very thing, that God hath given it those Organs, is proof sufficient that he hath prepared Objects somewhere else. And when the Child comes into the world he meets with them.

Thus it is in the present case: we may be sure God would not have put that unceſſant, earneſt, & unwearied longing after Happineſs, into our Souls, if he had not alſo provided that which might fully ſatisfie us; and therefore we may be certain, though in this life we find it not, (Riches and Honours, and Pleaſures, have it not in them) yet in another world there is that to be had, which here we do ſo reſtleſly pant and gaſp after. If our affections were taken with theſe things, Death (which is but the Saints paſſing to the fulneſs of theſe joys) would not be dreadful to us, nor ſhould we be unprepared for it.

2. As we muſt Meditate much and often upon theſe eternal things; ſo we muſt be earneſt, and importunate

tunate in *Prayer*, with God, to take off our Hearts, from the creature, and to draw them forth to Himself. "Lord thou hast made "the creatures for me, and my "use, but hast not made me for "them. Thou hast given me a no- "ble and immortal Soul, that is "capable of communion with thine "own Majesty. Thou hast made "my Heart for thy Blessed Self, "I find it is restless, and for ever "will be so, till I come *to enjoy* "*Thee*, Ah! how *foolishly* have I "mispent the greatest part of my Psal. 73. 22. "days, in *digging broken Cisterns*, "*that can hold no water*, while, in Jer. 2. 13. "the *mean season*, *I have forsa-* "*ken thee who art the fountain* "*of living water*! How have I "*wearyed* my self *in following after* "*the Wind*! How hath my head Hos. 12. 1. "and heart been filled and perplex- "ed with cares, and thoughts, a- "bout every thing almost, save "that *one thing necessary*! I have "been solicitous about my estate, "about my honour, about my Ac- Luck 10. 42. "comodations here, about provi- "ding, that I and mine, might live

in

"in *repute and ease*; but Ah! How
"hath my *Soul* and the concern-
"ments of it (mean while) been
"neglected by me! And now,
"Lord, what doth all this advan-
"tage me! How true is that which
"thou haſt told me in thy word,
"*that a man hath no profit of all*
"*that wherein he hath laboured un-*
"*der the Sun*? Death is at hand,
Ecc. 1. 3. "the *Judg ſtands* before the door,
"I ſhall be called, I know not
"how ſoon to give an *Account* of
"my ſtewardſhip; *I muſt ſhortly*
"*go hence and return to my houſe*
"*no more, nor ſhall my place know*
Job. 7. 10. "*me any more*; *And as I brought*
"*nothing into the world with me,*
"*ſo muſt I carry nothing away of all*
1 Tim. 6. "*I have*, and if I could, what
7. "would it avail, me or do me
"good? Lord, I ſee my errours,
"and my folly, though it be late;
"and I humbly bleſs thee, that I
"do ſo, and hope it is not yet too
"late. Through thy favour, I
"have enjoyed abundance of thoſe
"outward mercies, others have
"wanted; and while thouſands
"have been put to great exigences

and

" and ſtraits, ( that have deſerved
" as well ) *My cup hath overflowed,*
" *thou haſt anoynted my head with*
" *oyl, and ſpread my Table in the*
" *preſence of my enemies.* But hea- Pſal. 23.]
" venly Father, I truſt thou haſt 5.
" other and better bleſſings in ſtore
" for me, than theſe, and that Pſal 17.
" thou wilt not put me off with 14.
" *theſe for my portion.* It is thy fa- Pſal. 106.
" vour and love, *that favour thou* 4.
" *beareſt to thy choſen* ones, that
" muſt make me *happy.* I am not,
" I cannot be ſatisfied with any
" thing elſe. Oh! be pleaſed to
" beſtow thy Self upon me. Give
" me, more and more to ſee, and
" to be convinced, that the riches,
" and honours, and accomodati-
" ons of this preſent life, are no
" further at all valuable than as op-
" portunities of doing thee more
" ſervice than others can do who
" want them; and that otherwiſe
" they are meer vanities, and worſe,
" and will prove to be ſo at laſt.
" Give me, to remember they are
" *but Talents*, which thou haſt in-
" truſted me with, not for my own Mat. 25.
" uſe only, but to trade with, for 27.

thy

"thy service and honour, who art
"my Lord and Master, and wilt
"call for *an account of* them, *as*
"*certainly, and more strictly* than
V. 19. "ever I called my servants to ac-
"count for any moneys of mine, that
"I committed into their hands. Lord
"give me that wisdom and faithful-
"ness, that I may not be found wil-
"lingly and wittingly failing in
"my trust. So convince me of the
"reality and truth of those things
"*within the vail*, and so possess
"my heart with the apprehensions
"of the *glory, and pleasures, and*
Psal. 16. "*full satisfaction that is to be had in*
11. "*thy presence, and at thy right*
"*hand*, that it may not be at all
"grievous to me, to part with
"these things below, which are
"transitory; and give me that evi-
"dence of my interest and part in
"*these Eternal things*, that I may
"willingly and cheerfully let go my
"hold of *things Temporal*, when
"thou shalt call me hence.

2. The second thing that is to be done in order to our preparation for death, is, with all speed and importunity to sue out our Pardon

at

at the *throne of Grace*. That which is the *ſting of Death* indeed, and makes it to be ſo terrible, *is ſin*. If ſin be pardoned, death is diſarmed, and cannot hurt us. But, where the Conſcience is loaded with guilt, and the poor ſinner knows not but that all his Tranſgreſſions will be charged upon him, that all thoſe *many thouſand talents*, wherein he ſtands indebted to *Gods juſtice*, will be expected *to the utmoſt farthing*; He can look upon Death as no other than a *Serjeant* ſent to *arreſt* him, body and ſoul, and to hale him to that priſon, from whence he muſt never be releaſed, till he hath paid all that he owes; and that will not be, unto *eternity*. 1 Cor. 15. 56. Mat. 18. 24. Mat. 5. 26

But what is to be done in this caſe?

This is firſt to be premiſed; that we have no way left us (by any thing we can give to God, any thing that we can do or ſuffer) to make ſatisfaction, in the leaſt, to Divine juſtice. If a man ſhould, *give all his goods to the poor; if he ſhould give a thouſand Rams, or ten thouſand rivers of Oyle; if he ſhould* 1 Cor. 13. 3.

Mic. 6. 6, 7. *give the first-born of his Body*, or his own *body to be burnt* for the expiation of the *sin of his* soul, it would not be accepted. There is no way to be freed from the guilt of sin, but by Gods pardoning and forgiving it; and that pardon is not (as *Job* saith of wisdom) *to be gotten for Gold, neither shall Silver be weighed for the price of it: it cannot be valued with the Gold of Ophir, with the precious Onyx, or the Saphire; the Gold, and the Crystall connot equal it, and the exchange of it shall not be for jewels of Gold*, &c. The Blood of our Lord Jesus *Christ*, *the Lamb of God*, far more precious than Silver and Gold is the only price of it; by that it was procured, by the shedding of that blood full *satisfaction* hath been made to the justice of God; And therefore pardon of sin, if we would obtain it, is to be sued out at the Throne of Grace through the blood of that blessed Redeemer of ours.

Job. 28. 16, 17, 18, 19.

Joh. 1. 29. 36. 1 Pet. 1. 18, 19.

The Scripture teacheth us how that is to be done. And the way, which we are there directed to take, is this, *viz.* 1. With

1. With sorrow and shame humbly to confess wherein we have done amiss.

2. Earnestly, and, as for life, to plead Christs satisfaction, and to beg pardon for his sake and upon his account.

First, Confession is to be made to God and that fully, without hiding any of our sins, chiefly bewailing those whereby we have most offended, and which lye heaviest upon the conscience. with all the Aggrevations of them. 'Ah 'Lord! what a grievous sinner have 'I been, and how wofully have I "gone astray from thee! what com-"mand of thine is it which I have "not broken! How innumerable "are my Omissions, my Commis-"sions! *Mine iniquities are gone "over my head, and as an heavy "burden they are too heavy for me "to bear.* Whether I look upon Psl. 38.4. "my nature, or my life, I have "cause exceedingly to be confoun-"ded. What sin or wickedness is "there which I have not the seed's "of in me, and brought with me "into the world; I was hewed out

" of the ſame rock, and digged out
" out of the ſame pit, that *Cain* and
" *Judas* and all the reſt of the dam-
" ned (even the worſt of them)
" were. That brutiſhneſs, and pride,
" and ſenſuality, that prophaneſs
" and atheiſm that contempt of thy
" Majeſty, and thine Ordinances,
" which do break forth and appear
" in the lives and ways of ſo many
" wretches every where; all thoſe
" wickedneſſes which I have known
" or heard committed by anyone of
" the Children of *Belial*: Of all
" theſe evils and abominations, I have
" the Principles in my curſed nature.
" Lord! Whoſe underſtanding is
" more blind, and vain and fooliſh
" than mine! whoſe Memory is
" more weak and feeble, more apt
" to forget Thee, my duty to Thee,
" my Lord and my Saviour, the
" Things of my Peace; more apt
" to remember what I ſhould forget,
" injuries received, things evil or
" elſe impertinent! How benum-
" med is my Conſcience! How un-
" ſpeakably perverſe and rebellious
" is my Will? and for my affecti-
" ons, how unruly and diſordered

"are they! continually either ſet
"upon things ſinful, or ſinning
"when they are carryed out after
"lawful Objects! From this Ori-
"ginal Corruption (which hath
"poyſoned my whole nature) thou
"Lord only, knoweſt how many
"millions of vain, fooliſh, carnal,
"unclean, uncharitable, impious,
"prophane, atheiſtical thoughts and
"imaginations, have daily and
"hourly iſſued, as ſparks from a
"burning furnace; *So that every*
"*imagination of the thoughts of my*
"*heart hath been evil continually,*
"*and that from my youth hitherto.* Gen. 6.5.
"And, Bleſſed Lord! I know not
"(but thou haſt kept an accouut)
"how many idle, unſavoury, raſh,
"beſides wicked & ungodly words,
"have, upon any occaſions, pro-
"ceeded out of my mouth, from
"that evil treaſure of my heart
"within me. Thoſe words are not
"wind (as many vainly perſwade
"themſelves) but ſuch, as our
"bleſſed Saviour tells us *muſt be*
"*reckoned for at the day of judg-* Mat. 12.
"*ment*, if they be not in earneſt re- 36.
"pented of. And, Lord, though

"here be more than enough and e-
"nough again to condemn me e-
"verlastingly; yet blessed Father!
"I have not only thought and spo-
"ken so much amiss, but I have
"also done that which is evil in thy
"sight, thou knowest in how many
"places, how often, and with what
"Circumstances; for thou tellest
"my steps, and observest all my
"wandrings, *When I sin thou mar-*
"*kest me, for thou knowest my*
"*down-sitting and mine uprising,*
Job 10. 14. "*thou compassest my path, and art*
"*acquainted with all my ways.* Thou
Psal. 136. 2, 3. "knowest how little I have minded
"what thou hast given me in charg;
"how industrious and diligent I
"have been in my worldly affairs,
"how remiss and cold about my
"spiritual concernments, how wise
"to lay up a treasure for my self on
"earth, and how careless in provi-
"ding for my precious and immor-
"tal Soul. Thou knowest how lit-
"tle delight I have had in thy Word
"and worship, how little zeal there
"hath been in me for thy Honour
"and Glory; how I have satisfied
"my self often times in holy duties

with

"with the work done, not ſufficiently careing whether my communion with thee were improoved by my approaching to thee. "And when I have been about "thoſe ſecular imployments, which "thou allowedſt me to be buſied in "under the Sun, how little have I "ſerved thee in them! Or harkned to the directions thou haſt given in thy word for men to follow "in their worldly labours! So "that if my eſtate and wealth, and "outward Accomodations ſhould "*prove ſnares* unto my ſoul (as "*they* do to thouſands) and occaſions of my miſcarrying to all eternity, I muſt acknowledg thy "juſtice, and blame none but my "ſelf, who have refuſed to harken "to thy counſel, and would not be "perſwaded there was any danger "to be feared in ſuch things. And "yet how often have I heard, and "read in thy Word, that, *the cares "of this World and the deceitfulneſs "of Riches do choak the Word, ſo "that it becomes unfruitful*, And "thereupon, that *thoſe that are rich "ſhall very hardly enter* into *the* Pſal. 69. 22. Mat. 13. 22.

Mat. 19: 23. 24. " *Kingdom of Heaven.* How apt
" have I been *to truſt in uncertain*
" *riches, rather than the living*
1 Tim. 6. 17. " *God,* to make Silver and Gold my
" confidence, and to have my heart
" ſtollen away from thee? And
" for thoſe talents thou haſt truſted
" me with, how ready have I been
" to forget I am but a ſteward, that
" nothing I have *is my own,* but *that*
1 Cor. 6. 19. Hoſ. 2. 8, 9 Hag. 2. 10. " *all is thine,* and to be diſpoſed of
" as thou preſcribeſt. For, Lord!
" What have I, that I have not re-
" ceived, & muſt not be accountable
" for? Much thou haſt done for
" me, more than for thouſands, and
" and ten thouſands; but where
" hath been my thankfulneſs, mine
" obedience, my care to pleaſe thee
" ſo much the more for all the good
" thou haſt ſhewed me and done
" for me! Thou haſt reached out
" to me with a liberal hand. *Though*
Job. 8. 7. " *my beginning was but ſmall thou*
" *haſt greatly increaſed my latter*
" *end.* What outward Bleſſing,
" whether of eſtate, or of repute,
" or of health, or of long life,
" or of a numerous and hopeful
" poſterity, do I want? What

a num-

"number of dangers, and *hazards*, Psal. 107.
"and troubles by Sea and Land, by 23,24,25,
"Night and by Day hast thou mer- 26.
"cifully carryed me through? But
"ah! my unthankfulness, my for-
"getfulness of that God, who hath
"thus watched over me, and pre-
"served me, and provided for me
"and mine, hitherto! And upon
"whose bounty and goodness I have
"lived all my days! Ah what poor
"returns have I made of all that I
"have received. Are there not ma-
"ny of thy Saints, who, in want,
"and scarcity of what I enjoy, have
"done thee more faithful service,
"loved thee better, been more
"zealous for thy Glory, yea more
"thankful, than I, in the abun-
"dance of all that I have enjoyed?
"Ah Lord! no words are sufficient
"to set out my sin and the hainous-
"ness of them, which have been
"committed; some of them against
"Conscience, and knowledg of
"my duty; some of them oft fal-
"len into, and persevered in long;
"some of them against many re-
"newed purposes and vows of bet-
"ter obedience: all of them against

"many calls and invitations from
"thee to return, and against many
"signal favours of thine vouchsaf'd
"to me unworthy. Blessed Father!
"Thou knowest my sins better
"than I do, and they are all of
"them so many debts, which are
"recorded in thy book. Lord,
"I have nothing at all to pay of
"those infinite summes which I
"owe unto thy dreadful justice; I
"have no way to make thee any a-
"mends or satisfaction. Lord *I* do
1 Cor. 11. 31. "*here judg my self* worthy of
"whatsoever punishment, either
"in this life, or that which is to
"come, thy Word hath denoun-
"ced against sinners. *I* deserve to
"lye everlastingly under thy curse.
"*If* thou shouldest send me to Hell,
"*I* must, *I will justifie thee* in thy
Psal. 51. 4. "proceedings, and say, *It* is *I*
"only that have undone my self.

2. The next thing to be done in order to the suing out our pardon, is, to plead the Satisfaction and payment which Christ hath made to Divine justice for the sins of so many as lay hold of him, and penetently seek pardon and favour from

God

God through his blood. For, *He is that Lamb of God which taketh away the ſins of the world, and his blood ſpeaks better things than the blood of Abel doth.* This is to take ſanctuary at the horns of that Altar, from which a believing and repenting ſinner ſhall not be pulled away. This is like the eſcaping to the City of refuge from the Avenger of blood: *I*n a word, it is to fly from God, by flying to him; to fly from his juſtice by flying to his mercy. "Lord! *I* have deſerved thy wrath, and it might be "juſt with thee *to write bitter "things againſt me*, for the ſins "of my youth, and of my riper "years. My ſins are ſo many, "my guilt ſo black and horrid, that "the Devil tempts me to deſpair, "and my own heart is ready to miſ- "give me, and to tell me, there is "no mercy for me, that *I* come "now too late, and ſhall not be "accepted. And if the mercy and "grace that hath been ſo often of- "fered to me and ſlighted by me, "ſhould now be denyed me: if now "that *I* come to knock, thou ſhould-

Joh. 1. 29.

Heb. 12. 24.

Job 13. 26.

"eſt bid me depart, and refuſe to
"take any notice of me, I muſt
"confeſs thou ſhouldeſt be righte-
"ous, Thou haſt called *on me and I*
"*have refuſed, thou haſt many a time*
"*ſtretched out thy hand to me and*
"*I regarded thee not; how juſtly*
"*therefore might I call and not be*
"*heard, and ſeek thee with impor-*
Prov. 1. "*tunity and not find thee*; Lord,
24, 25, 28. "my Conſcience accuſeth me, my
"own heart condemns me and is
"ready to paſs ſentence againſt me,
"But; Bleſſed Father! Is not thy
"grace free, and doſt not thou
"uſe to beſtow it upon ſuch as are
"both undeſerving and ill deſerving
"too? Doth not the mercy and com-
"paſſion of God as far exceed the
"mercy & compaſſion of the moſt
"tender-hearted among the Sons &
Iſa. 55. 9. "Daughters of men, *as the Hea-*
"*ven is higher than the Earth?*
Exod. 34. "Haſt thou not declared that this is
6, 7. "thy Name, *The Lord, The Lord*
"*God merciful and gracious, long*
"*ſuffering, and abundant in good-*
"*neſs and truth, keeping mercy for*
"*thouſands, forgiving iniquity,*
"*tranſgreſſion and ſin*; that is, ſins
"of all ſorts, ſins that one hath

" been habituated in, and accuſto-
" med unto? yea and that I might
" have ſtrong *conſolation through*
" *hope*, thou *haſt ſworn* that thou Heb. 6.
" *delighteſt not in the death of a* 17, 18.
" *ſinner*, *but rather that he ſhould* Ezek. 33.
" *repent*. And haſt told me that 11.
" *thou blotteſt out the tranſgreſſi-*
" *ons* of ſinners *freely for thy own* Iſa. 43.
" *ſake*. If none ſhould be recei- 25.
" ved to mercy but thoſe that deſer-
" ved it, and were worthy of it;
" there would be cauſe indeed for
" me to wring my hands, and lye
" down in horrour and deſpair:
" But as long as thy grace is free,
" my unworthineſs can be no hin-
" drance to me from obtaining thy
" favour, which thou art wont to
" ſhew only to unworthy ones for
" thy name-ſake. And though, Ho-
" ly and Glorious Lord! I am not
" able to make the leaſt ſatisfacti-
" on, or to pay one farthing of
" that dreadful ſumm, wherein I
" ſtand indebted to thy Juſtice; yet
" I am ſure, there hath been a full
" and compleat Satisfaction made to
" that infinite Juſtice of thine, and
" that by thine own and ever bleſſed

Son

"eſt bid me depart, and refuſe to
"take any notice of me, I muſt
"confeſs thou ſhouldeſt be righte-
"ous, Thou haſt called *on me and I*
"*have refuſed, thou haſt many a time*
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" drance to me from obtaining thy
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" on, or to pay one farthing of
" that dreadful ſumm, wherein I
" ſtand indebted to thy Juſtice; yet
" I am ſure, there hath been a full
" and compleat Satisfaction made to
" that infinite Juſtice of thine, and
" that by thine own and ever bleſſed

Son

"Son, in behalf of as many poor
"ſinners, as, feeling their extreme
"need of ſuch a Saviour, plead his
"righteouſneſs, and beg mercy
"upon his Account. He was de-
"livered unto death, the cruel and
"curſed death of the Croſs *for our*
"*offences, and was raiſed again for*
Rom. 4. 25. "*our juſtification.* He *was bruiſed*
"*for our iniquities, and the chaſt-*
"*iſment of our peace was upon him,*
Iſa. 53. 5. "*and by his ſtripes* poor ſinners are
"healed. And I read further in
"thy word of truth, that the Lord
Heb. 7. 25 "Jeſus *is able to the uttermoſt to*
"*ſave all ſuch* (Ah! What a ſweet
"and comfortable word is that!)
"*All ſuch as come to God through*
"*him.* This is all I have to al-
"ledg and ſay for my ſelf, and this
"is enough, Lord: I deſire no
"more, to plead before the Tribunal
"of thy juſtice but only the ſatiſ-
"faction of thy Son. *I* hope he
"hath accounted for my ſins, my
"original ſin, my actual rebelli-
"ons, all thoſe evils that *I* have
"been guilty of, and lived ſo long
"in; and that therefore they ſhall
"not be charged upon me. The

blood

" blood of Christ, *I* know is suf-
" ficient to cleanse us from all sins,
" even *those which are as Scarlet,*
" *and as Crimson.* Nor is it any pre- Isa. 1. 18.
" sumption for me, or any poor
" sinner (upon thine incourage-
" ment) to hope for an interest and
" part in that redemption which
" that Blessed Son of thine hath
" wrought, for *I* have learned in
" thy word, that the salvation pro-
" cured by him is a *common salva-* Jude. v. 3.
" *tion* not limited and restrained to
" a few only, but purchased for,
" and offered to *all that will*; and
" whosoever will is bidden *to come*
" *and take of the water of life freely,* Rev. 22.
" and *whosoever is a thirst to buy* 17.
" *without mony and without price.* Isa. 55. 1.
" And though *I* am a hainous sin-
" ner (as *I* must confess;) yet
" Lord! Have not many grievous
" and horrid sinners been received
" unto mercy? The Apostle speak-
" ing of himself and other believers
" that had found mercy, saith, *We* Tit. 3. 3.
" *our selves were sometime foolish,*
" *disobedient, serving divers lusts*
" *and pleasures living in malice and*
" *envy, hateful and hating one an-*
*other*

"*other.* And the ſame Holy A-
"poſtle tells the *Corinthians* that
"ſome of them who had formerly
"been *fornicators*, *adulterers*,
"*theeves*, *drunkerds*, *covetous*,
"*extortioners*, *and guilty of*
"*other ſoul and horrid ſins*, were
1 Cor. 6. 9. 10. "yet, through grace, *waſhed*, *and*
"*juſtified*, and pardoned, and
"ſanctified. What an infinite num-
"ber of poor ſinners, have been
"healed and cleanſed by the Blood
"of the Lord Jeſus Chriſt; And
"indeed, What caſe can be deſpe-
"rate, when ſuch a Phyſician is
"pleaſed to undertake the Cure?
"And though I come thus late,
"and even almoſt at the eleventh
"hour, yet why ſhould *I* deſpair as
"long as *I* hear my dear Lord and
"Saviour calling me, and ſaying
"unto me, Come: *Come thou that*
Mat. 11. 28. "*art weary and heavy laden.* Re-
"turn thou backſliding ſoul, and *I*
"will heal thee. *I* come, Lord, as
"well as my feeble ſtrength will
"permit; *Draw me and I will run*
"*faſter*, *I* would fain believe, *help*
Cant. 1. 4. Mar. 9. 24 "*me againſt my unbelief.* Make
"me partaker of thy pardoning

"grace. Oh! *Happy are they*
"*whose iniquities are forgiven*,
"*and whose sins are covered! Bles-*
"*sed are they to whom God im-* Psal. 32. 1
"*putes not their sin*. Blessed are 2.
"they between whom and thy
"wrath, Christ interposeth him-
"self as a skreen, to keep them from
"the heat of thy fiery indignation.
"And Oh! Let me be so happy
"as to have a part in this priviledg;
"then will I sing, *The lines are faln* Psa. 16. 6.
"*to me in a pleasant place, and I*
"*have a goodly heritage for God is*
"*my portion*. What is long life,
"and honour, and a great Estate,
"or any thing, or all things that
"this world affords, if my sins
"should be charged upon me; and
"I be sent to prison, till I have
"paid every farthing of the debt I
"owe to thy justice? What good
"will all these things do me, If I
"be not justified, and pardoned,
"and received into thy favour
"through Christ? Oh, for Christs
"sake let me *be remembred with the*
"*mercy, (with this mercy) thou*
"*shewest to thy chosen ones; Oh!* Psal. 16. 4.
"*Visit me with thy salvation*, Save
me

"me from my ſins, and by thy "grace I will be thy ſervant, and "own thee for my Lord; my Soul "and Body and Eſtate, and all I "have ſhall be at thy command. "Oh! Save me, and *I* ſhall glori-ſie thee, and ſing Hallelu-jah to thee "with all thy Redeemed ones, to "all Eternity.

3. The Third and laſt thing to be done in order to a preparation for our comfortable departure hence, is, dayly to *give all diligence to make our election* ſure, that is, to labour to get ſome evidence, (which will not deceive us) that we are of the number of thoſe for whom that *inheritance in Heaven, which is incorruptible, undefiled, and never fadeth away, is reſerved.* How this may be done the Apoſtle tells us, *viz.* by *making our effectual calling ſure.* So that if we can get ſome infallible evidence of our Vocation, we may ſafely from thence conclude our Election from all eternity, and ſo our Salvation in the world to come! And how chearfully may *he lay down* this *earthly tabernacle*, that knows, *when*

2 Pet. 1. 10.

1 Pet. 1. 4.

2 Pet. 1. 10.

*when it is dissolved, he hath a building of God, an house not made with hands, eternal in the Heavens.* 2 Cor. 5. 1

What the signs of effectuall Calling are, will easily be discerned, if we do but consider what effectual Calling is, and wherein it doth consist. And it is nothing but this: *viz.*

A Blessed work of Gods Almighty power and free grace, whereby poor miserable sinners, whom he hath a favour for, and who, by nature lye dead in trespasses and sins among the rest of mankind, are made, in his due time, to hear the voice of his Word and Spirit; so that their eyes are opened, their hearts are changed and renewed, and they so harken to his Call, that they are *drawn* off from their sins and vanities, unto communion with himself by Faith in his Son, and give up themselves wholly to be at his command. Joh. 6. 44.

Effectual Vocation therefore makes a manifest and marvailous change in a man, from what he was before: He sees those spiritual

and

and eternal things, within the vail which were formerly hidden from his eyes, his heart love's and closes with those objects, which formerly, as he had no sight of, so he had no affections for: And there is, in a manner, as much difference between the man and himself, as there was betwixt *Lazarus* lying in the grave, and *Lazarus* rising and coming forth at the call of Christ.

A man may therefore certainly know his Effectual Vocation by five signs. *viz.*

1. The frame and temper of his heart towards sin, from which he is called off.

2. The workings of his Soul towards God, who doth so graciously call him to himself.

3. The value and price he puts upon Christ, through whom he hopes for acceptance,

4. The esteem he hath of Gods Ordinances, the means whereby his effectual Vocation hath been wrought.

5. The respect he bears to Gods precepts, which are the Rule of Life to all that are called.

He

He that deals impartially in the examination of himself, upon these particulars cannot be deceived.

The first sign, is the frame of our hearts towards sin, which if we be effectually called, will be this.

God in this blessed work of Vocation, calls us off from sin unto communion with Himself. And therefore the person that is called effectually, looks upon all sin with detestation, as knowing, nothing separates between God and him, but that only: he is much in searching, and in examination of himself, and that impartially, that he may find out whatever he hath don amiss, so far as he can; compares, (for that end,) his life with Gods most perfect Law, and begs of God earnestly, with *David*, to *search him, and discover to him, if there be any way of wickedness in him.* Psal. 139. 23. He humbles himself deeply before God for all the evil he finds in his heart and life. He repents unfainedly, and shews his repentance by a godly sorrow, mourning chiefly because he hath offended God.

He

He labours to make what amends he can, by doing God so much the more service in his place, for the future, and by making *Satisfaction* and *Restitution* where his Conscience tells him he hath wronged or
Luk. 19. 8. injured any person. He firmly resolves by Gods grace to look better to his steps, the residue of his days; and to fight and watch against all sin, his special sins especially, as being the Bane of his Soul, and working all his woe. To that purpose (in sense of his own weakness) he sends up ardent and fervent cries to Heaven, for help and assistance, and with all importunity begs pardon through the blood of Christ. He is grieved to see God offended by others, especially by those whom he loves; and improves his authority and power, where he hath any, for nothing more, than the suppressing of sin, especially in his family, and in them over whom God hath given him any charge. *In* a word; the person effectualy called is troubled for nothing more than sin, hates nothing more; there is nothing he would

so

ſo fain be rid of, as that body of ſin, and death, he carries about with him; cryes out with the Apoſtle, *Wretched man that I am, who ſhall deliver me?* Sin is that which he beareth and groaneth under as his greateſt burden, which he prayes againſt, watches and ſtrives againſt to his very laſt, and would count it as his greateſt happineſs to be freed from. Rom. 7. 24.

2. For the workings of his ſoul towards God; they are theſe, and ſuch like in one that is effectually called. *viz.*

Though once he had but low thoughts of God and of his love, and prized the favour of men more; and, ſo he might keep in with men, God was hardly, to any purpoſe, in his thoughts: yet now through grace, it is otherwiſe with him. He ſets an infinite price and value upon Gods favour, and fully aſſents unto the Pſalmiſt, *Many ſay who will ſhew us any good, but Lord lift thou up the light of thy countenance upon me, and that ſhall cauſe a gladneſs in my ſoul greater than any the men of this World have,* Pſa. 4. 6.

when

*when their Corn and Oyl, and all their earthly contentments do most increase.* And as he desires and pants after nothing more than Gods love, so he beareth to God a love Cant. 8. 6. *as strong as death*: Mat. 22. 37. Lov's *him with all his heart and strength and might*, Lov's him more then wife, children, relations, more then his estate and wealth. He saith with the Psalmist *Whom have I in Heaven but thee, and what is here upon Earth that I* Psal. 73. 25. *desire beside thee?* He pants after *Communion with God, as the Hart* Psal. 42. 1. *brayeth* after *the water-brooks*; And this love he bears to God shews it self in his sincere Affections and love to all Gods people, and his readiness to do all offices of love to them, as he is able, *He that loveth him that begot, loveth him also* 1 Joh. 5. 1 *that is begotten of him.* And *hereby do we know that we are translated from death to life, if we love the* 1 Joh. 3. 14. *brethren.*

3. A man may know himself to be effectually called and so elected by the esteem he hath of Jesus Christ; for he puts a value upon him no less then infinite. And the reason

reason is plain: such persons, however once they accounted not much of Christ (like unto others that are unregenerate,) and conceited they could have made a shift without him, yet now they see an excellency in him, that makes him in their eyes the *chiefest of ten thousand*, and they inwardly feel a need of him greater than can be expressed and uttered. Now with the Apostle, *they count all things but dross and dogs-meat in comparison of Christ*; *Their souls are even sick of love unto him.* All their hope and Confidence is placed in him, all their Expectations are from him: They utterly renounce all their own righteousness, and hope for acceptance with the Father meerly and alone upon his account. After an interest in his righteousness they hunger and thirst. They place all their happiness *in having him* to be theirs, and in their being his, *My beloved is mine, and I am his*, saith the Church, and that was all she cared for. In a word Christ is to the person effectually called, *All in All*, He is *All*

Cant. 5. 10.

Phil. 3. 8.

Cant. 5. 8.

Cant. 2. 16.

Col. 3. 11.

to him in the enjoyment of *All*; *All* that he hath is unpleasant to him, and wants its taſt and reliſh, if he injoy not Chriſt; He is *All* to him in the want of *All*: If he have Chriſt he wants nothing: He can find in him all that his ſoul deſires. So great is his affection to Him.

4. A man may gather a certain evidence of his effectual Calling by the account alſo he makes of Gods ordinances. For ſuch a one values his liberty to enjoy them above his outward Accomodations. *Oh! How amiable are thy Tabernacles, O Lord of Hoſts! I had rather be a door keeper there, than to dwell in the tents of wickedneſs.* He finds an unſpeakable need that his ſoul hath of them. *Job* could no more live *without the word of God, then his body could ſubſiſt without his daily food.* He grievs for want of them, more than for want of his chieſeſt accomodations. Hence is that promiſe, which ſhews what is in the heart of a gracious perſon: *Though the Lord give you the bread of adverſity, and the water of affliction, yet ſhall not thy teachers be removed*

Pſal. 84. 1.

Job 32. 12

Iſa 3. 2.

*remved into a corner any more, but thine eyes ſhall ſee thy teachers.* Implying, that (to a gracious ſoul) the enjoying of God in his ordinances will make amends for the want of temporal mercies and comforts. And we read, that when *David* was baniſhed from *Jeruſalem*, by reaſon of *Abſolon*'s riſing up in rebellion againſt him, this was the thing which chiefly troubled him, and went unto his heart, that he could *not ſee* God, and enjoy him in his ſanctuary as he was wont to do. Pſal. 42. 1, 2, 3, 4.

5. A fifth trial of a mans effectual Calling, is the reſpect he hath to Gods commandements. For ſuch a one will deſire to know and be acquainted with Gods Will, eſpecially that part which concern's his own duty moſt? His Query will *Lord what would'ſt thou have me to do?* He will not allow himſelf in the neglect of any thing which God requires, nor pick and chuſe among Gods precepts, thoſe which are moſt eaſy, and leaſt dangerous, and ſuit beſt with his own diſpoſition, or intereſt, and ſhow his obe- Act. 9. 6.

dience only there: Indeed, that is no obedience at all; for there is no man so bad but doth some thing which God requires, and abstains from some sin which God forbid's. He is no good Servant that will do but what he list, of that which his Master commands. And though no perfection is attainable in this life, yet the sincere Christian pants and breathes after perfection; prays dayly for more grace, to serve God better, sets himself no stint, is humbled deeply for his dayly failings, begs for pardon, and runs to Christ for strength to do better, without *whom he knows*
Joh. 15. 5. *he can do nothing*, And thus, by *shewing his sincere respects to all*
Psal. 119. 6. *Gods Commandements* of first and second Table both (though he can perform none of them as he desires) he gets some comfortable evidence to his own soul, that he *shall never perish and be confounded.*

He that can by these signs prove his effectual calling, may safely from thence conclude his election, for so the Apostle teacheth us where he bids us but make our calling sure

ſure, and we have all under one made our election ſure too. And he that can do thus, may be confident upon good ground, that death, whether it come ſooner, or later cannot hurt him; yea that death ſhall be ſo far from doing him any prejudice, that it ſhall be for his greateſt advantage.

If any ſhould think the foregoing ſigns ſerve only for thoſe of Chriſts Diſciples that be of the higheſt form; they are miſtaken; for, where there is but ſo much grace *as a grain of muſtardſeed*, it will diſcover it ſelf by loving God above all, by putting ſuch a value upon Chriſt, as upon nothing more, by being grieved at the very heart for ſin, and hateing it with a perfect deteſtation, by prizing highly thoſe Ordinances whereby God admits us (here) unto communion with himſelf; by loving all Gods people deerly; and ſhewing reſpect to all his precepts, without allowing and indulging our ſelves in any ſin. He that loves God and Chriſt either leſs than, or but as much as, ſome other thing, cannot truly be

ſaid to love him at all. As he that loves his Wife, or his Child, but as he loves an Horſe, or a Dog, hath certainly neither the affection of an Husband, nor of a Father in him. The leaſt meaſure of the true love of God is to love him above all; the leaſt meaſure of true ſorrow for ſin is to grieve for it more then any thing elſe: The loweſt degree of true obedience, is, to have reſpect unto all Gods precepts.

When we have laboured thus to make our calling and election ſure (for both are done with one and the ſame labour) there remains nothing further incumbent upon us in order to our comfortable ſurrendring our ſouls into the hands of God, at the time of our death, but to be daily exerciſing thoſe two main graces of Faith and Repentance, till the hour of our appointed change do come. The exerciſe of them conſiſts in theſe four particulars.

1. In ſearching our hearts and lives daily, to find out what hath been a miſs in either; for which purpoſe, we are to view our ſelves often

often in the glass of Gods pure and perfect Law.

2. In labouring to be more and more deeply humbled for our miscarriages, and to work our hearts yet to a greater measure of godly sorrow for them, and hatred of them.

3. In stirring up our selves to believe, and labouring to strengthen our faith, by the consideration of the freeness of Gods grace, and the infinite value of Christs Satisfaction, which is sufficient to make an Atonement for the greatest Sinners. To which purpose we must be meditating ever and anon upon the Covenant of Grace, wherein nothing at all is required to make us partakers of Christ and his Benefits, but that *we accept* and be willing: Christ shall for certain be ours, and, with him, we shall have Heaven and eternal happiness, if we be willing heartily to accept him as he is offered in the Gospel, that is to be *our King and Prophet*, as well *as our* Priest and Saviour. *He that will, let him take of the Water of Life freely.* We must consider how

Joh. 1. 12.

Act. 5 13.

Rev. 22. 17.

how many wretches and forlorn ſinners ſome of which have come in at the *eleventh hour*, have been received to mercy; and that it is Gods way to ſhew mercy only to unworthy ones, that his grace may be the more magnified. We muſt remember and ponder oft, that Jeſus Chriſt came into the World on purpoſe to *ſeek and ſave thoſe that are loſt*, and that he hath promiſed, None *that come to him ſhall be rejected or* caſt off.

Rom. 5. 10.

Luk. 19. 10.

Joh. 6. 37.

4. Laſtly in frequent and earneſt Prayer, for pardon of ſin, for the graces we find wanting, for the ſtrengthning of our Faith, and reſolution of all holy obedience, for help againſt the tentations of Satan. *Lord who can underſtand his errours, cleanſe thou me* from my ſecret faults. "Pardon me all the "ſins I know by my ſelf, & all thoſe "ſins which thou haſt taken notice "of, that I have not obſerved, "Worke me to a ſorrow and ſa-"ving Humiliation, ſtrengthen my "weak Faith, Lord! Is not the "blood of Chriſt if it were apply-"ed to my ſoul, ſufficient to fetch

Pſal. 19. 12.

Mar. 9. 24.

out

"out the ſtains of all my ſins? I "know it is. Is not thy Mercy "free? And haſt not thou bidden "*me*, *Come without money*, and Iſa. 55. 2. "incourage all that will come, to "hope for mercy? Lord, I would "fain repent better, & believe better "love thee better, & obey better: But "what can I do without thy grace? "Oh! Let thy ſpirit help my infir- "mity. I do deſire to lay hold on "the Scepter of thy Mercy. Oh! "Deny not thy mercy to me. Kill "my ſins that my ſoul may live. "Tread Satan under my feet, help "me againſt his fiery darts. Let "me not be overcome with his "tentations to diffidence, and diſt- "ruſt. Help me to believe, and "repent, and pray, and waite, and "to continue knocking at the door "of grace till my laſt gaſp.

In ſuch exerciſes, and meditations as theſe, ſome part of every day ſhould be ſpent. And though it ſhould ſo fall out, that we attain not to that meaſure and degree of Aſſurance, which we deſire; yet we need not be diſcouraged, but are to hold on praying and knock-

ing, and waiting, and to throw our ſelves into the Arms of Jeſus Chriſt, bleeding inwardly for all our unkindneſſes to him, beſeeching and begging of him that he would paſs them by.

He that lives and dyes praying, and repenting, and believing, and crying for mercy through Chriſt, and doth ſo ſincerely (though haply he obtain not that comfort which God vouchſafeth to ſome others) cannot miſcarry.

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Places

## Places of Scripture to be often read and meditated on.

THE 22. 31, 32. chapters of *Job.*
The 38. 39, 42, 49, 51, 62, 71, 73. 88. 89, 90, 94, 103, 116, 119, 139, 143, 135. *Psalms.*
The 3. chap. of *Prov.*
The 12. chap. of *Ecclesiastes.*
The 38, 53, 55, 58. of *Isa.*
The 5, 6, 7, 13, 18, 19, 25, 26, 27. of *Matt.*
The 12. 13, 14, 15, 16, 19. of Luke
The 7, 8. of the Epist. to the *Rom.*
The 15. of 1 *Cor.*
The 14, 15, 16, 17. of *John.*
The 5. of 2 *Cor.*
The 4, 5. of 1 *Thes.*
The 6. of 1 *Tim.*
The 2. of *Tit.*
The 11, 12. of *Heb.*
The 2, 3. of *James.*
The first Epistle of *John.*
The 2, 3, 21, 22. of *Rev.*

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